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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

LEVEL ONE

Pacific School of Religion Berkeley, Calif.

Miracles and the Intellect

HE WHO allows his belief in miracles to be reasoned away or even shaken, by professedly scientific arguments, is, to say the least of it, sadly lacking in perspicacity and would do well to test his conception of an Almighty God, and find out what he really does believe. God is miracle, and he who does not believe in miracles does not believe in God, even though he believes that he believes in Him; that is to say, he is mentally too weak to grasp both. A miracle cannot be grasped by the intellect any more than a sunbeam can be grasped with the hand; it must be seen by and in the spirit. For this reason *small natures* have in all times been inclined to ridicule the idea of a miracle just because it goes beyond their horizon, while in all ages and nations there have been *great, deep-thinking* and clear-sighted men who believe it.—*Professor Bettex.*

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THE BIBLE CHAMPION

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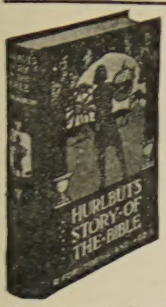

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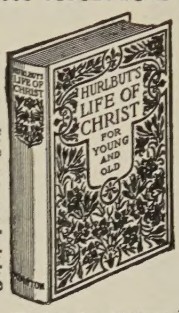

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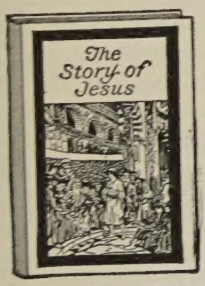

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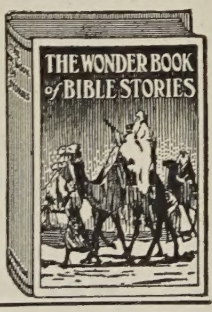

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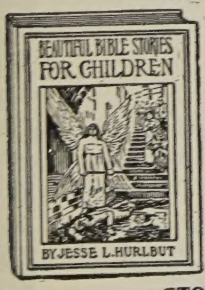

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T. C. Horton

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 34 SEPTEMBER, 1928 No. 9

EDITORIAL

The Crimson Lintel

Exodus 12:1-20

The Last Challenge

AND Pharaoh said unto him, "Get thee from me! Take heed unto thyself! See my face no more!" It was the final defiance, the last challenge. It was a call to mortal combat. "God is love." "Our God is a consuming fire." Both are true. The first would not be possible without the second. Perverted good becomes evil. Despised mercy becomes judgment. Love defied invites disaster. Patience persistently spurned yields to the demands of justice. Divine toleration trampled upon becomes itself intolerable.

Nine times the arm of the Infinite had been made bare in demonstration of power and revealing the demands and claims of God. One disobedience makes another less difficult. Each successive defiance intensifies the antagonism.

Pharaoh's deadly struggle with the Almighty has its repetitions every day about us. Rejections of God's claims and the defiance of his commands increases heart obduracy. It becomes next to impossible to reach an old, gospel-hardened sinner who has known his duty from his youth and has dared to defy the Almighty by continuous rejection of the office of his love. The vicious and venemous Herod is as nothing compared with the wanton wickedness of resisting God's love manifested in sacrifice. Nearly two thousand years of demonstration of both the love and the power of God leaves him who hears the gospel message absolutely without excuse. Pharaoh stands as a type of God defying, rebellious souls.

The Last Chance

The last challenge was answered first of all by a last chance. Definitely and unequivocally God, through Moses, portrayed to Pharaoh the inevitable result of his persistent rebellion. He showed him that "the wages of sin is death." He pictured the visitation which would envelop the whole land of Egypt in the shadow of death. He told him how his final challenge would be answered. He warned him against the danger of further contention (11:4-8).

The defiant monarch heard the narration of coming doom with contemptuous defiance. Nine times disaster had swept through the land and he had lived and no member of his household had perished. The visitation had angered him. He was ready to make one final stand and dare the Eternal to do his worst. The inevitable effect of suffering in any form is to arouse rebellion or soften, sweeten and sanctify. The difficulty was that Pharaoh had come into a state of unrelenting hatred. He was blind to consequences. He was reckless of results.

There is a last chance to every sinning soul. There comes a time when further appeal is worse than useless. It is a waste of time and increases the ruin which must finally result. We sing, "While the lamp holds out to burn the vilest sinner may return." That is perfectly true, but a point is reached in life in which the disposition and desire to return has fled forever. In our day the word of warning is too little spoken. People are impatient of a note of alarm. The watchman upon the wall blow the trumpet softly or not at all. The multitude move on unadmonished, too often unconscious of impending peril.

The Great Inauguration

God's compulsions are finally irresistible. The mightiest force in the world is the force of redemptive love. In nothing has the passion of the Eternal expressed itself as in redemptive realities. The covenant people of God must be released from Egyptian bondage. If Pharaoh would not relax his grip without breaking his fingers they must be broken. The whole plan of God for humanity was involved and there could be no trifling with a matter so serious.

When appeal and expostulation fail, love became a consuming flame. If Pharaoh would not loosen the fetters God would burn them off.

Next to the Incarnation the greatest event in the world's history was the institution of the Passover. Jesus made of it The Lord's Supper. It was the inauguration of a mighty movement among men. Its establishment changed the almanac of the world. "This month shall be unto you the beginning of months. It shall be the first month of the year to you." It marked a great departure. It was to be commemorated by an extraordinary and unusual institution. A memorial as lasting as life was to be established whereby the people through all the ages should never forget the hand that delivers, the power that overrules, the love that conquers through sacrifice.

The Lamb Without Blemish

The nine plagues of Egypt were as nothing in comparison with what was to follow. Pharaoh had sounded the knell of doom in his last challenge to the Almighty, and in his rejection of the last chance. With a sublime solemnity and an overawing seriousness Jehovah proceeds to reveal to the world the significance of the final insistence of the Divine will. Each household is to select a lamb a year old, without blemish. This is the first step in the direct redemptive work of the Almighty in behalf of the Children of Israel.

The lamb was a distinct and definite type of which Christ was the anti-type. The great revealer who gave direction was none other than the second person of the Holy Trinity who was himself to become the Pascal Lamb for the world's redemption. It will increase our appreciation of the directions given if we keep this fact in view. The unblemished lamb stood as a type of the sinless Christ who was to be offered a sacrifice for sin. The lamb selected was set apart for the holy sacrifice. We have incorporated in the twelfth chapter, directions which were subsequently given in the keeping of the Passover.

In compiling the book of Exodus the narrative is not always continuous. We have occasionally introduced matters which in point of time are the result of the later legislation. The main and vital facts of the movement of the great deliverance are evident. First there was the selection of the lamb. Then there was the slaying of the lamb, typical again of the Lamb of God slain from the foundation of the world, but objectively and manifestly slain on Calvary.

The Crimson Doorpost

The slaying of the lamb was of itself insufficient. The sacrifice must find acceptance in faith. The household that failed to crimson the doorpost with the outpoured life of the Passover lamb, was not exempt from the touch of death. It demanded therefore an exercise of faith in the efficacy of the sprinkled blood, and without this the blood was shed in vain for any household.

The adequacy of the provision in the sacrifice of Jesus Christ may not be doubted, but the application and appropriation, these require personal acceptance and faith.

The elimination of leaven had again its symbolic significance. It symbolized the forsaking of all sins. Leaven stood as a type of that which corrupts. It represented evil in any of its forms. Hence the injunction to partake of the lamb roasted with fire and to eat with it unleavened bread.

The modern application of the ancient symbol demands the forsaking of all evil, the eliminating from the house of every known sin, and the prayer to be free even from sinful desire, before we can partake of the holy sacrament with Divine acceptance.

The Fellowship Sealed

Families were to be convened together and there must be a sufficient number in each household to consume the whole of the passover lamb. Here, as elsewhere, God has ever set his seal of approval upon household sanctity and fellowship. The family is the unit of society. The world's brotherhood will only be realized as family fellowship becomes a gracious reality in every nation of the world. God expects human co-operation in his plans and purposes.

The Pascal feast was to be partaken of with a preparedness for immediate action. Their feet were to be sandelled. The outer garment was to be girt about them. They were to be ready for immediate engagement and at God's command were to proceed on their pilgrimage.

Salvation is for service. Deliverance from Egyptian bondage did not mean removal from responsibility. Their preparedness for departure was suggestive and symbolic of the service to which God calls every redeemed soul. We have not yet understood the significance of sacrifice until we possess the spirit of service.

The Cry at Midnight

The midnight hour in Egypt, when the angel of death passed through the land, was indescrib-

able. v.29. "And it came to pass at midnight that the Lord smote all of the first born in the land of Egypt, from the first born of Pharaoh that sat upon the throne unto the first born of the captive that was in the dungeon, and all the first born of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead." Such was the description.

It was an awful visitation. It was the culmination of a long continued tragedy. All other means had failed. To reconcile this with the Fatherly goodness of the Eternal demands a wider knowledge of cause and effect than we possess. It was doubtless a merciful providence preventing catastrophe immeasurably greater, had the deliverance of the Children of Israel not been effected at that time. We can easily conjecture how vast and almost measureless disasters could have resulted from the unchecked defiance of God's love and law.

Here again we must make our interpretations from the standpoint of faith in the unchanging and eternal love of God for all mankind. Our standing point and starting point must be our belief that God Almighty does the best He can for every child of humanity at every period of life from the cradle to the grave. We have abundant grounds to justify the acceptance of that truth.

Redeemed and Enriched

The hold of Pharaoh was at last broken. One great united wail arose from the households of Egypt and even the king could not withstand the importunity demand that the Children of Israel be permitted to go. Nay more, he not only relaxed his hold upon them, but urged their departure. The emancipation proclamation had been written in blood. Once and for all the God of Israel had asserted the reality of his presence and power, and both viciousness and avariciousness was compelled to let go. "And Pharaoh called Moses and Aaron by night and said, 'Rise up! Get you forth from among my people, both ye and the Children of Israel! Take forth your flocks and your herds, and begone, and bless me also.' "

In the last words of his request we are not to read repentance, but an overwhelming fear which sought release in the protection he felt Moses and Aaron were ready to grant him. He was compelled to recognize the fact of God, but that did not lead him to worship. Providence not only opened the way for the departure of the Children of Israel, but for their provision as well.

In accord with what had already been told Moses the people were to go forth laden with wealth. At the very juncture when the cry was most extreme, grief most poignant, fear most terrible, the Children of Israel turned to those who had been destroying them through the year and demanded of them gifts in return for service.

No passage of Scripture has been more misinterpreted than the thirty-fourth verse of the twelfth chapter of Exodus, which in the accepted version reads, "And they borrowed of the Egyptians jewels of silver and jewels of gold and raiment. And the Lord gave the people favor in the sight of the Egyptians so that they let them have what they asked, and they spoiled the Egyptians." The accepted version reads, but incorrectly, "They lent unto them such things as they required." This is an incorrect translation. It should read, "They let them have what they asked." They took advantage of the situation, and very properly demanded of those whom they had been serving without compensation that they give of their wealth before they would consent to depart. The Egyptians in their extreme fear of further calamity readily loaded them down with presents. They were willing to do anything to get rid of them and prevent a worse calamity from befalling them.

The whole Old Testament Scriptures contain nothing so dramatic as the departure of six hundred thousand men, with women and children, starting at midnight on their journey of deliverance, while their oppressors overwhelmed by the awful visitation of death facilitated their departure. For three thousand years the event of that night has been commemorated.

The type was fulfilled in the anti-type. The great Deliverer came, offered himself, lamb without blemish, for the sins of the world. He became the world's passover, and wherever his outpoured life is accepted as a true atonement life, eternal life is assured. "Christ our Passover sacrificed for us." The memorial feast was to be kept for an ordinance forever.

It seems difficult to the Jewish mind that this should mean other than the annual slaying of the Pascal lamb. The Christian disciple well understands how this requirement is perfectly kept in the Sacrament of the Lord's Supper.

The Lamb of God who taketh away the sins of the world was slain once for all, and henceforth the passover is only fully kept when that great sacrifice is commemorated in accordance with the command of Jesus. "As oft as ye eat

this bread and drink this cup ye do show forth the Lord's *death* until He come."

We cannot protest too earnestly against the modern tendency to make the Lord's Supper a mere fellowship and felicitation gathering.

With what propriety can those who reject Christ's Atonement celebrate this sacred memorial? How absurdly inconsistent for believers that Christ Jesus is *The Lamb of God slain from the foundation of the world,* to unite with those who deny the Saviourhood of Jesus through his death on Calvary in the Holy Sacrament. Jesus did not say "Ye show forth the Lord's human life, His superior morality, His exalted idealisms." Note it He said: "Ye do show forth the Lord's *Death* until He come." "The blood of Jesus Christ His Son cleanseth from all sin." This is God's Word. Take it or leave it. It stands forever sure.—*A. Z. C.*

Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!

Another Serial

JUNGLE POISON is to be followed by another serial by the same author, called "The Clamping of Shackles," which presents another of the present-day problems growing from the same germ. "Jungle Poison" sets forth the effect of the appeal to the students in our institutions of learning; "The Clamping of Shackles" presents it in its fruition in the life and teaching of the average minister of religion prepared in these institutions. The outline is as follows:

Peyton Harker begins his ministry of Modernistic havoc on the stubborn belief that the "new theology" will save the race. The harvest of divorce, intrigue, crime, moral degradation and religious deterioration accumulates until he is brought face to face with the iniquitous effects, and is led—much unlike the average Modernist—to re-examine his belief, and in man's utter weakness to yield in a true conversion to the leadership of the Spirit of Christ. He then sets out to do the impossible—undo the havoc and ruin he has wrought. In the ruined life of Wanda Reese is depicted the insistent consequences of sin, but the redeeming power of Christ. Despite handicaps her redemption becomes the center of radiating influences which, in sacrificial self-abnegation she uses for the uplift of others. The characters are real, and selected from such as present the tragic problems in our present system of social decay.

The author is now at work on the third of the completed trio, "The Venom of the Serpent," in which he shows how the diabolical theories change too many of our teachers from "educational lights" into "chaotic bolsheviks." These are two pictures of the heroic garbed in the professor's cap and gown standing against the delusions of "scholarship" which too often causes him to fail. Professor Cole has taught in higher institutions of learning for more than a quarter of a century and has been in the midst of the turmoil that has converted American education from uplift and betterment into the too often present ornate instrument of evil. His own experiences and those of his friends are woven into the narrative in an illuminating manner. Red Russia and the Youth Movement and Revolt occupy their proper position in this story. The causes back of the conditions depicted in "Jungle Poison" and "The Clamping of Shackles" are clearly set forth in "The Venom of the Serpent."

Professor Cole is presenting an effective appraisement of present-day conditions in these efforts; and in a manner that appeals to the interest of every reader from the child to the learned philosopher. A righteous indignation at the "conspiracy of silence" that has closed the mouths of those who ought to stand for the truth, has inspired the author to an honest, real and stirring series of narratives whose only fiction is the interweaving and setting, but whose facts are all too true. These are "purpose novels" with a real purpose and one that is reflected in the manner the powers in control are using to suppress the truth.

We just learn, with pleasure, that Professor Cole received the degree of Doctor of Literature at the Hampden-Sidney College at its 152d commencement in June.* He taught at Lynchburg College a number of years, but several years ago became a member of the faculty of Wheaton College, in Illinois.—*F. J. B.*

*This editorial was crowded out of the August issue.

Liberalists make Youth their Stalking-Horses

PROFESSOR PAUL E. BAKER is the religious director at Fisk University, an institution for colored people at Nashville, Tenn. He is evidently trying to innoculate the minds of the young people under his tutelage with his own modernistic ideas, and is trying to make himself and others believe that those ideas emanate from the young people themselves. Obviously they come only from his own subjective views; the sproutings of his own infected brain. This is the way he talks in one of the Methodist *Advocates*:

> Youth is in quest of a more vital religion. The religion of the past does not satisfy, neither does it meet the needs. This does not mean that young people are less religious; if anything, they are more religious than the young people of other ages. The old teachings about the nature of God, the person of Christ, the use of prayer, the accessibility of forgiveness, and the assurance of immortality, do not satisfy. All of these must be thought through again and matched up to the scientific interpretation of the universe. . . .
>
> Youth wants to make Christianity Christian. They are in dead earnest about finding the Jesus way for our day. They are daring enough to try to live the Christ life. They do not want any half-way business, neither do they believe in playing at the game. They are tired of a world that is making a sham of the Christian life. They have great faith in Jesus, and believe His way is practicable.

Could there be a clearer case of "the wish being father to the thought"? We have not found the young people of today so wonderfully wise and matured above all their elders and their predecessors in the world's history. Of course, if adult Modernists put these discontented notions into the minds of young people, some of them will get their heads swelled just like their teachers. On the other hand, if competent evangelical teachers give young people the right kind of instruction in the gospel of Christ, they—the young people—will generally accept it and find that it meets all their needs in a most satisfying manner. We have known a few novices who wanted a new kind of religion, but as a rule, when you came to find out what they really wanted, it was to air their own supposedly advanced and superior smartness.

Then note the vagueness of the religion which our professor proposes to substitute for the evangelical faith. Instead of "the old teaching about the nature of God, the person of Christ, the use of prayer, the accessibility of forgiveness," etc., he thinks that the young people want to find "the Jesus way for our day." Well, what is the "Jesus way"? It is set forth right there in the New Testament, and has been there in plain and simple terms all the time. It would be very remarkable if no one had discovered until now, when it has been set down in black and white on the pages of the Bible for nearly two thousand years. Did not Paul know "the Jesus way"? Did not Justin Martyr? Did not Augustine and Luther and Spurgeon and Phillips Brooks?

Read in the gospel about "the Jesus way." He said, "Son, thy sins are forgiven thee"—that is, "accessibility of forgiveness." He depicted "the nature of God" by teaching us to call Him "our Father in heaven." He set forth the doctrine of His person when He said, "He that hath seen me hath seen the Father also." As to "the use of prayer," He taught in a parable that "men ought always to pray, and not to faint." Regarding "the assurance of immortality," He opened up the gateway of the future by saying, "Let not your heart be troubled; believe in God and believe in Me: in my Father's house are many mansions."

Note that the very "way" that Jesus taught is rejected by this modernistic professor, and then he wants to place the responsibility of it all upon the shoulders of the innocent young people!

He thinks that the doctrines of Christianity must be "thought through again and matched up to the scientific interpretation of the universe." But what does the "scientific interpretation of the universe" tell the young people about "the way of Jesus"? Many of the so-called scientists of the day—and their camp-followers among the Modernists—believe in the theory of evolution, which teaches that the human race advanced to its present status through the brutal and blood-red struggle for existence. Can you get "the way of Jesus" out of such a coarse and savage regime? Can the law of love evolve out of the law of selfishness? Was the "gentle Jesus" of the Modernists Himself the result of that evolutionary process from brutehood to humanhood? Is that what our professor means by the new "interpretation" of the "Jesus way"? But enough of our own thinking on this subject. We subjoin some extremely pertinent remarks by our good friend, Rev. R. A. Meek, D.D., as published in the *Southern Methodist*:

> We do not recall in our four years at a university seeing any students who were tremendously burdened to reshape the governments, the social systems, or the religious denominations of the

world, and who were threatening to rise up in rebellion and repudiate existing institutions if their convictions were not accepted and made dominant. Nor do we believe that our young people, *of their own accord,* are doing anything of the kind now.

This representation, in our opinion, as we have before said in these columns, is a part of the current Modernist propaganda. Liberalists who *themselves* desire certain things are striving to use the youth of the country as their stalking-horses, hoping thereby to accomplish more toward the achievement of their purposes. To be sure, they make real converts of some young people who get to be active for the program of the reconstructionists, but adults are the originators of it all.

—*L. S. K.*

One and Two

THE teaching given in the Bible is marked by great simplicity; and the more so when it is dealing with a subject which is of primary importance. We find that truths which are really vital to mankind are associated in the Scriptures with the number *One,* its significance being the simplest of all the numerals and hence the easiest to be grasped by little children and by persons of the smallest mental capacity. Thus it is plainly declared that there is "*One* God"; and "*One* Lord Jesus Christ"; and "*One* Spirit" (1 Cor. 8:6; 12:13). So also there is "*one* body" of the redeemed; "*one* hope" for men of all climes and times; "*one* faith" for all alike; "*one* baptism" (Ephesians 4:4, 5); *one* salvation "common" to all (Jude 3).

As we advance, however, in the school of Christ, we find additional truth, secondary in importance to the above,—truth that is associated with the number *Two.* This advance in Bible teaching obviously corresponds with the first step the beginner takes in arithmetic—from *one* to *two.* A child quickly grasps the truth that "*one and one makes two.*" Likewise in things divine we find such statements as these: "God made *two* great lights;" "They *twain* shall be one flesh"—for one of the first truths in the Bible that is directly associated with the number *two* is the divine origin and the indissoluble character of *marriage;*—"These be the *two* covenants"; "Abraham had *two* sons"; "A certain man had *two sons*"; "Then were there *two* thieves crucified with Him." In passages such as these, there is often a contrast to be noted; and the lesson generally turns upon the difference between the *one* and *the other* of the two that make up the pair.

Take, for example, the teaching regarding Abraham's two sons, concerning whom it is pointed out that there was a striking contrast between them in that *one* (the first) was by a bondmaid, and *the other* by a freewoman. Here is a great difference indeed; and exceedingly important is the spiritual lesson it illustrates, as expounded by the Spirit of God. For the passage which begins: "For it is written that Abraham had *two* sons" (Gal. 4:21-32), goes on to declare that their two mothers represent, respectively, "the *two* covenants"; and further to declare that these things "are an allegory," and that the allegory embraces *two* corresponding mountains, *two* cities, and *two* peoples, in habitants respectively of those two cities. The *two* mothers were both the wives of the *one* man, Abraham; and each of those *two* mountains represents one of the *two* covenants—the old and the new—both covenants being from the *One* God. Furthermore, under each of those two covenants God takes to Himself *a people*—the first being represented by Ishmael, who was naturally born, and the second by Isaac, who was miraculously born; and to each people God gives *a city.*

There is, therefore, an exact parallel between the two lines of things that are represented by this divine "allegory." But what a vast difference between the one and the other of the several pairs! the two mothers, the two sons, the two mountains, the two covenants, the two cities! In each instance the first of the pair belongs to the natural order of things (the *earthly* and *temporal*) and the second, with a long interval between, belongs to the Spiritual order of things (the *heavenly* and *eternal*). And the primary purpose of this marvellous passage is to impress upon God's new-covenant people, who are the true children of Abraham and heirs according to the promise, the greatness of that difference, and the truth that "we are *not* the children of the bondwoman, but of *the free*" (Gal. 4:31). For we, "the Israel of God" (6:16), have not to do with the first mother, or with the first mountain where the law was given, or with the first Jerusalem which was on earth, or with the first covenant which "was to be done away." But our relations are, in each instance, with the second of the pair; with that which seems long in coming, which is possible only through a special putting forth of the power of God who quickens the dead, but "which remaineth"—that is, abideth forever (2 Cor. 3:7, 11). As it is

written, "He *taketh away the first*, that He *may establish the second*," (Heb. 10:9); and again, "Howbeit, that was *not first* which is spiritual, but that which is natural" (Ishmael), "and *afterwards* that which is spiritual" (Isaac)—1 Cor. 15:46. How plain the lesson! Yet how reluctant the human heart to let go "that which is natural," and to wait with patience for the spiritual counterpart, that which we see not! (Rom. 8:25).

A large part of our Bible is devoted to the setting forth of the immense difference that God has put between the old creation and the new; between the natural and the spiritual; between "the first man," who is "of the earth, earthly," and "the second man, who is the Lord from heaven;" and to the effort of the Spirit of God to impress upon our minds that the first system in its totality is temporal and shadowy, whereof *not one thing* is to survive (Heb. 12:27; 2 Pet. 3:11); whereas the second is spiritual and forever to endure.

It ought not be difficult for us to grasp the difference between one and one in matters spiritual. Yet, to our humiliation, it must be acknowledged that even in regard to so simple a truth it is easy for us to go astray.

It is written that "*Two* are better than *one;* * * and a *three*fold cord is not quickly broken" (Eccl. 4:9, 12). But we shall not attempt to carry the lesson further than *two*. —*P. M.*

John the Apostle

WE HAVE found much profit and large personal interest in the study of the lives of the Apostles. Some time since we presented in these columns a review of the life of the Apostle Peter, which met with a cordial response in the minds of our readers. We here attempt to review the life of the Apostle John, who, both in secular life and in the work of the gospel, was a close companion of Peter.

The fellowship between these men was not that growing out of similarity of traits, but out of difference of traits. Peter was truly rooted by faith and love in his life and character, but under storm he bowed and bent almost to the breaking point. John, on the other hand, was bound to Christ by an unbreakable band. The severer the opposition and the more manifest John's error, the personal attachment to Christ never failed. When he forbade those who were not of the disciples' particular company to cast out demons in Christ's name, his purpose was to honor Christ, although Christ chided this particular act. When Christ was rejected in Samaria, John was one of those who wanted to call down fire from heaven to destroy them. Jesus rebuked this violence, even though, as we have said, John's purpose was to honor Him. It is ever so with John: he loved and honored his Lord at all times, even though he erred in passion and judgment.

This love for his Lord increased with the years, and it made keen his responsiveness to Him. It was he who first detected Christ as He walked along the shore, from the ship where they were fishing. At the last supper, John sat next to Christ. At Christ's trial, John was unflinching, while Peter broke down in denial. At the cross, he stood firm, with Christ's mother, while all the disciples forsook Him and fled. Christ with His dying breath committed His mother to John, and called her John's mother and John her son. There is no other disciple who through the whole course of Christ's life shows the same unflinching loyalty and instinctive personal love for the Master as did John.

After Christ's ascension, John was one of the first apostles in company with Peter to face the opposition of the Jews and to preach the gospel to all men and to endure the hardships and sufferings of imprisonment. He went with Peter to Samaria to aid in the work begun by Philip. He remained in Jerusalem during the fearful persecutions which assailed the infant church. Paul found him there a pillar of strength when he first visited Jerusalem. Tradition points to Ephesus as the scene of his labors at a later period. He doubtless preached to the seven churches of Asia, for he knew all about their peculiarities. Later he endured great persecution and suffering under Caesar, and was finally banished to Patmos, an exile for the Word of God and the testimony of Jesus. Polycarp says he continued to reside at Ephesus till the day of his death, in the reign of Trajan, when he must have been about one hundred years old.

John left us five books of the New Testament: the Gospel of John, his three Epistles and the Revelation. All of these present a close intimacy with Jesus Christ. Beginning with Christ as the eternal Son of God, he gives us an account of the life and work of Christ, which is full of the stern voice of justice and

at the same time is a matchless presentation of the love of Christ to the penitent sinner.

In all ages, believers have drunk deeply of the personal love of Christ and His abounding compassion to penitent sinners from these writings of the "Beloved Disciple." Christ's love for John is ever manifested. The proof of His reliability is clearly manifested. The Book of Revelation gives us a picture of the world to come and the glory of Christ on His eternal throne. In the outset of this book, John warns the seven churches of their weakness and errors, and bids them repent and awake to newness of life and service. He closes the book with a view of the new heaven and the new earth, of the heavenly city with precious foundations and the twelve gates, three on each side, affording abundant entrance. Then he closes his books, his work and his life with the view of the coming again of our Lord and with the cry, "Come, Lord Jesus; come quickly." Thus the faith and love of this unflinching believer was personal and heartily intense to the end.—*D. S. K.*

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The Retiring Moderator's Sermon

OF course, one might be hypercritical, and say that Dr. Robert E. Speer, ex-moderator of the General Assembly of the Presbyterian Church, made an unwarranted, and therefore un-homiletical, use of his text in his opening sermon at the meeting of the said body last May. His text was Luke 2:45: "They turned back again to Jerusalem, seeking Jesus." The historical circumstance of Joseph and Mary returning to Jerusalem to seek Jesus who had become lost, really has no parallelism with our seeking Jesus now, or with the recent missionary convention at Jerusalem. Dr. Speer simply used the words of the text as a kind of motto. The sermon was not an expository sermon based on the text.

But as to the substance of the sermon, we are wondering how the Modernists in the General Assembly took it. What, for example, did Professor Lewis, of Drew Seminary, think of it? A part of it certainly must have been aimed at the liberalists—if it was aimed at anybody. Let us note what Dr. Speer said about Christ at one place in his sermon.

"There is a second sense," he said, "in which the conception of returning to Jerusalem to find Jesus is inadequate and untrue. It is inadequate and unture if it is a proposal to go back to John's Gospel and Paul's Epistles, and to eliminate the miracle and mystery from the Synoptic Gospels, and to reduce Jesus to the naturalistic figure of a good man who taught nobly, but was self-deceived about some things, and around whom delusion soon grew up which transformed the simple human teacher of Galilee into a supernatural Saviour and a dying God. That is not returning to Jerusalem to find Jesus. It is returning to lose Him.

Then in a long sentence he pointed out a number of places wherein Jesus may be lost. "In these common places of our modern world the real Jesus of history, the only Jesus there is, is lost, and there is substituted for Him a fiction for which there is no warrant in the actual records, and which leaves the history of the origin and nature of Christianity an unexplained and inexplicable enigma." Then he quotes concerning Jesus, "This is the true God and eternal life."

This certainly can mean nothing but that the Jesus of the New Testament records, the historical Christ, is the only true Messiah and Saviour. What reaction did these statements create in the minds of the Modernists who were present? Did they approve of them with their lips, and still intend to go on in their books and articles presenting a modified Christ who wrought no miracles and who cannot rightfully be called "the true God?" We wonder, too, whom Dr. Speer had in mind when he made those ringing statements. Did he mean the modernistic school which denies the miracles and reduces the Jesus of the gospels to human proportions? If so, he might have settled all doubts if he had said clearly just to whom he referred.

There is one difficulty in this whole matter. When general statements are made, and no specific details are given, the Modernists will declare that they accept them, but will put their own liberalistic "interpretation" upon them. We wish that Dr. Speer and the men who talk as he does would come right out into

the open for once and state with unmistakable clearness and emphasis that they are opposed to the modernistic school and stand for full-toned Biblical Christianity. Then we would know just how to classify them.

When men claim in their private writings and even in their public utterances that they are just as evangelical as anybody, and yet will not come out explicitly against the liberalistic advocates, one is sorely puzzled to understand their position. We really believe that the time has arrived when every man should definitely align himself with the school to which he belongs, so that when he criticises a certain view, everybody will know just who are the parties he is aiming at.—*L. S. K.*

Is Mahatma Ghandhi a Christian?

WE make no accusations, but simply let the facts speak for themselves. Some of the modernists have been making the claim that Mr. Ghandhi is a Christian. In a recent letter he gives his reasons for being a Hindu. Remember this—he himself does not claim to be a Christian, but a Hindu, and he tells us why.

First, he says he is a Hindu because that system is "the most tolerant of all religions." Well, then, he cannot be a follower of Christ, who said, "He that is not for Me is against Me." While Christianity is inclusive of all truth, it is not inclusive of all religions, for many humanly made religions are full of errors. If Christianity "tolerated" error, it would not be the true religion.

Mr. Ghandhi also professes to accept Hinduism because it is "free from dogma." This averment is also opposed to Christianity, which is a religion of many domgas, meaning by that term doctrines. The Bible, Christianity's only authentic Source Book, teaches many specific doctrines, which have simply been wrought into the evangelical dogmatic system. For example, it teaches an explicit doctrine of God—a personal, all-wise, all-power and righteous Being, the Creator, Preserver and Redeemer of the world. This doctrine does not coincide at all with Hinduism, which is basically pantheistic; and surely Christian theism and Hindu pantheism can not dwell together amicably in the same spiritual household.

Is it really true that Hinduism is such a "tolerant" institution? How about the iron-clad caste system, which, many hold, is an integral part of Hinduism? Some leading Hindus contends that Hinduism would not be Hinduism without the system of caste, just as Hamlet would not be Hamlet if Hamlet were left out. But the caste cult is by its very nature intolerant.

But Ghandhi adds a strange reason why he holds to Hinduism. "Its worship of the cone is, in my opinion," he says, "its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the sacredness of all life."

"Here speaks the unadulterated Ghandhi, the cone-worshipper," remarks Ernest Gorden in a recent number of the *Sunday School Times*. Can Christianity walk hand in hand with such a religion? The first commandment of the Christian system is: "I am the Lord thy God; thou shalt have no other gods before me." Paul rebuked those who "worshipped and served the creature rather than the Creator."

Yet in the platform of the recent Student Volunteer convention at Detroit, Mich., we read the following extravagant and sophomoric panagyric:

"In this time God has already sent us Mahatma Ghandhi, the greatest combination of spirituality, intellect, and soul-force since the coming of the Son of man Himself, and it is written in the New Testament that in the fullness of time once God sent His Son. The fullness of time is coming again."

So Ghandhi is greater than Paul! greater than Athanasius! greater than Luther! Yet he (Ghandhi) advocates cone-worship! Wonderful spirituality! wonderful intellect! wonderful soul-force! Surely these Modernists have wonderful historic knowledge and wonderful spiritual discernment!—*L. S. K.*

* * *

Dogmatic theology is something which tends to become arrogant, and even tyrannous, but religion is the deepest sentiment in the hearts of men. Science ceases to be science, which is truth, when it becomes dogmatic, and religion only sees in it a manifestation of the greater glory of God. *The old truths are the essential truths,* not because they are old but *because they are eternal.* The bells of Trinity are chiming the Christmas hymns. If Wall Street chooses it can hear the herald angels singing, even as the shepherds heard them nineteen centuries ago.—*Wall Street Journal.*

Notes and Comments

Terse and Original.

Well! This month's "Notes and Comments" will be introduced with something terse and original. It is from Rev. Wallace Radcliffe's forceful address at the General Assembly of the Presbyterian Church at Tulsa, Oklahoma, published soon afterward in the *Presbyterian*. He said: "Preach the Word. Teach the Bible. Do not fear to magnify doctrine. Take all the time you need for doing it. The sermonette will give us the preacherette; the preacherette will give us the churchette; the churchette will give us the Christianette, and the Christianette will have a hard time getting into his heavenette."

The True Morality.

In the same telling address Dr. Radcliffe quoted this sentence from a poem: "Thou Bleeding Lamb, the best morality is love to Thee." How true indeed! Many people who care nothing for the bleeding Lamb of God boast most loudly of their high morality. But morality is doing what is right. If the Son of God really suffered in our stead that we might be freed from the consequences of our sins, then we must ask, in all conscience, whether it is not wrong to ignore or despise Him and His sacrifice? Surely the most ethical thing we can do is to trust and love Him and accept the salvation He wrought for us by His vicarious atonement.

A Conscience Cure.

How frank men become when they are in their best and most analytical moments! At one time Ibsen said: "If I am to go on living, I must find some cure for my sick conscience." If he only could have known that the desired cure was right at hand! There is forgiveness with God through faith in the finished atoning work of Jesus Christ, who so completely expiated sin that men can, if they will, be freed from the tortures of a guilty conscience.

What Christ Really Did for Us.

In vindication of the doctrine that Christ, the Incarnate Son of God, took upon Himself as man's Substitute the penal consequences of man's sins, a recent writer says truly: "Only One who is in the total moral order and who is committed to it as a whole, in whom it is constituted—only He can adequately feel the blight of sin's infection; only He can take its consequences; only He can restore the broken relation, the lost harmony, so making peace." Yes, if Christ by His atonement did not endure our punishment in our stead, what did He achieve for us when He shed His blood on the cross?

Religious Convictions and Life.

A writer who now blows hot and now cold offers this remark: "Theories of religion are not religion. It is even possible to hold a correct theory of the reconciliation without being reconciled to God." Somehow, such talk sounds pointless and inane. It seems most probable that, if a man were sufficiently interested to work out a theory of religion, he would be religious according to his theory. So also, if a man thinks deeply and earnestly enough to obtain the correct idea of the atonement wrought by Christ, he would be profoundly moved by it, and would be most likely to live accordingly. Indeed, it requires the spiritual mind to form the right conception of Christ's self-immolation for the sin-smitten race. The natural mind cannot and will not receive it.

Poor Substitutes for Christianity.

An acute recent writer thus characterizes two religions which are receiving quite too much laudation today by modernistic thinkers: "The central affirmation of Hinduism is in the formula: 'Thou art That'; the personal becomes the impersonal, and the denial of personality in God and man issues in a pantheism in which moral distinctions completely disappear. The central affirmation of Buddhism is that the renunciation of desire, even the desire to live, is the way of escape from the misery of existence." Compare these religions with the Christian standard of ethics and the Christian doctrine of a good and happy conscious immortality.

A Strange Kind of Faith.

By means of his "daily counsels," Dr. S. Parks Cadman keeps on advocating the doctrine of evolution. He does not go to the Bible for his data, but relies on the uncertain remains of supposed human beings found here and there upon the earth. Recently he said that "man has occupied the earth from time immemorial and waged a brave fight at every stage of his prolonged way." Then he says that this fact strengthens his faith "by its testimony to human persistence and divine guidance throughout the marvelous development of the race." To our mind, it is a strange kind of faith that can be strengthened by the thought that God deliberately instituted the

bloody struggle for existence as the means by which man was to make progress from animalism into savagery, and then from savagery into civilization, morality and Christianity. We do not believe that man or nature ever made progress by such an incarnadined process. In nature's conflict, if left to herself, the fittest do not survive, but the most ferocious and the most powerful. If man did not constantly keep his hand on nature, she would revert to the wilderness and the jungle.

An Anomalous Position.

The following is a sure ensign of an anomalous position—one which people of the straightforward mind cannot understand: For a man to profess to be Biblical and orthodox in his views, and challenge people to prove the contrary, and yet never rebuke the liberalists or try to correct their errors, and at the same time reproach the evangelical defender of the faith for engaging in controversy—just watch such a man and see whether in all matters ecclesiastical he does not train and vote with the Modernists. We should be very glad to have a man as above described to tell us just what his position is, and how he is able to defend it. It certainly seems logical and consistent to us for every man to align himself openly and definitely with the school whose doctrines he professes to accept.

Methods of Controversy.

Of course (continuing the thought of the preceding note), the man to whom we refer may reply that he agrees with the orthodox party in doctrine, but does not approve of the "method" they use in advocating and defending their convictions. In reply we would say, the Modernists are just as copious as are the orthodox party in the use of epithets. Here is a list that we can recall without any strain on the memory: "Ignorance," "abysmal ignorance," "ignoramus," "stupidity," "imbecility," "senility," "a stupidity of stupidities," "stagnant theology," "hypnotized piestists who succumb to impassioned oratory" (Cadman), "exploded legends and traditions" (same), "a minority of the witless" (same), "Fundamentalism leads to blackguardism" (Fosdick). If orthodox folks have used more drastic and offensive terms than these, we should like to know what they are and where they may be found. However, we think it would be much more to the point to pay less heed to mere words, even though they may sometimes be drastic, and give more attention to the position men hold and the arguments they present.

About Being Abused.

We cannot feel great admiration for men who complain about being "abused." It does not sound manly. Why do they not have some dignity about them, and defend themselves by showing that the other party has been wrong? The writer of these lines has been roundly abused quite often, and recently he has received a number of very insulting letters. But he is not going around whimpering about it. He contends that, whenever he believes that he is right and his conscience is clear, he is able to defend himself and the cause he represents. When he sees that he has been mistaken, he is ready to acknowledge it, and will do so without whining about being abused. The fact is, mere abuse is not worth minding. It always reflects more discredit on the party abusing than on the party abused. A lot of abuse is not worth heeding for a moment. Letters of the insulting sort are read only far enough to know what their spirit is, and then they are tossed into the wastebasket, and put out of mind. Life is too short and time too precious to bother with such literature. On the other hand, kindly and sincere criticism is always carefully considered.

Creed and Life.

An excellent article on the above topic by Rev. John S. Axtell, D.D., appeared in a recent number of the *Presbyterian*. Here are some sentences that are worth passing along: "A man who rejects or ignores the Christian doctrine cannot live a Christian life, because he does not accept the principles that produce such a life. He may live a very decent sort of life, and even a very commendable life, because of his early training or because of his social surroundings; but his is not a Christian life, because he lacks the Christian motive and purpose. His creed is self-centered or social-centered. He acts from personal impulses, or from what is called the social urge. He does not accept the Christian creed, and hence, however commendable his conduct, he is not walking in the Christian way of life." Yes, it is a very superficial kind of thinking to say that a man can live a Christian live without accepting the Christian creed. No one would say that a man could be a true Buddhist without accepting the creed of Buddhism.

The Patois of Unitarianism.

Here it is. We read that the Unitarians in a convention in 1925 issued the following statement: "In every Christian community there are now men and women of a progressive spirit who increasingly affirm that Christianity

is a way of life rather than conformity to a creed." That is precisely the language of many of the Modernists. How like are the two tongues! But both the Modernists and the Unitarians are mistaken. Christianity is that system of truth and salvation which has been established by Jesus Christ according to the teaching of the Bible. If Christ is heartily accepted as the divine-human Saviour, the true way of life will follow as the result. Christianity is *not* a way of life; it is a system of truth that *produces* a way of life when truly believed and received. Thus the said errorists seem to know so little of true Christianity that they mistake the tree for its fruitage. Just as you cannot have the right kind of fruit without the right kind of a tree, so you cannot have the true way of life without accepting true Christianity.

Christianity a Way of Salvation.

To the foregoing reflections we desire to add a few terse sentences from Dr. Axtell's fine article: "Christianity is more than a way of life. It is a way of salvation. We are not saved by the works of the law. We are saved by grace through faith. In our regeneration the law of God is written on the heart. We then love the law and try to keep it, because we are saved. We are not saved by trying to walk in the way of life in our own strength. We walk in the way of life by divine grace because we are saved." That is the true doctrine. Let our modernistic friends ponder it.

Keeping on the Track.

"The train that keeps to the track and the car that follows most carefully the great highway, observing at every turn the rules of the road, secures not only the greatest safety, but enjoys also the only genuine liberty known to travellers of this present age. Those who lead the church on the highlands of God must observe the rules by which the souls of men are brought to Christ and heaven. The rules and the road have long been tested." This paragraph, from an editorial in the *Presbyterian,* is worth reading many times. Lots of food for reflection in it.

Law and Liberty—Two Capital L's.

"Where there is no law, but every man does what is right in his own eyes, there is the least of real liberty." Where do you suppose that relevant statement is found? In Robert's *Rules of Order.* It is not a book of theology, but a book of parliamentary rules. It states a basic truth. Just imagine a convention of any kind where no parliamentary rules were observed; where every man would do just as he pleased! The same principle holds in religion. A religion without rules and regulations—in other words, without a creed and a discipline—would mean license, and license would result in the worst kind of slavery. Liberty according to law is the only kind of liberty worth having.

Read these Fatal Admissions.

A recent writer has collected the following statements from Darwin's *The Origin of Species* (popular English shilling edition), giving the page in each case: "The laws governing inheritance are, for the most part, unknown" (p. 10). "The origin of most of our domestic animals will probably remain vague forever" (p. 13). Regarding the origin of life, he says: "As we have no facts to guide us, speculation on the subject is almost useless" (p. 93). "Our ignorance of the laws of variation is profound. Not in one case out of a hundred can we pretend to assign any reason why this or that part has varied" (p. 122). "If we must marvel, let it be at our own presumption in imagining for a moment that we understand the many complex contingencies on which the existence of each species depends" (p. 279). These being facts, what a slender foothold has evolution!

But Further Light Welcome.

However, we will permit no wrangling among Fundamentalists in our columns. If difference of opinion is expressed, it must be done with the utmost courtesy and good will. We are all brethren because "one is our Master, even Jesus Christ." If any staunch believer in the Bible thinks he can show from Scripture and science that the long-day interpretation of Genesis I can be harmonized with the actual facts of geology, and will express himself in as kindly a spirit as Mr. Whitney has done, his offering will surely be judicially considered on its merits by the editor. While we do not think that our differences are very serious—at least, not serious enough to quarrel over—yet we feel that more of a consensus would strengthen our position.

Mr. Whitney's Appeal.

In another part of this journal we print an article by Mr. Dudley J. Whitney, B.S., on the several theories of the earth's geological history. Being a strong believer in the Bible, he is anxious to bring all other believers into line, so that there will be agreement among them in the interpretation of the Genesaical narrative of creation and its relation to science. We are not convinced that it is so essential that there

be absolute agreement on various details among them; but it is well enough to let Mr. Whitney have his say and present his case. For our part, we are much inclined to accept his view. The best way—in our judgment, the only adequate way—to explain the geological situation, the upside down and much-disturbed condition of the earth's strata, the massing of fossils in certain localities, the evidence that the animals were caught alive and suddenly buried, the presence of the fossils of animals of the torrid and temperate zones in the arctic regions, and numerous other data—all these facts point to some great cataclysm, to which the Noachian Deluge best corresponds. The long-period-day theory is certainly very difficult to reconcile with the known facts of geology.

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Wayside Gleanings

The amount contributed to educational, philanthropic, religious and charitable organizations in the United States, during 1927, totaled $2,219,700,000. In 1927, the contributions were distributed among institutions of various classes as follows: Education, $187,200,000; organized charitable relief in the United States, $256,700,000; health, $204,400,000; play and recreation, $19,300,000; fine arts, $25,700,000; miscellaneous reform organizations, $13,000,000; direct personal gifts to individuals, $257,800,000; religious purposes, $1,079,900,000; foreign relief, $214,500,000. The income from endowments not segregated from new donations in several instances totaling $38,800,000, is subtracted to give the net total of $2,219,700,000.

Of the 30,000 children trained in Chicago's daily vacation Bible Schools this summer, 3,000 were from the teeming downtown sections of the city.

It is said that in the Department of State at Washington, 61 per cent of the employees are Catholics. In our Treasury Department, in which the work of prohibition enforcement is lodged, 70 per cent of the employees are Catholics. In the Service Department, 53 per cent of the civilians, and 70 per cent of the army employees are Catholics. In the Department of Justice, 73 per cent; in Insular Affairs, 89 per cent; in Indian Affairs, 95 per cent; in the Education Bureau, 60 per cent; on the Alaskan R. R., 100 per cent. Yet Roman Catholics have but 18 per cent of our population. "Are we intolerant?"

The Bureau of Education of the United States Government reports that about 1,950,000 students are enrolled in the colleges and universities of the world and that 1,000,000 of them, or more than half, are attending such institutions in the United States. It states that 9,900,000 students are attending high schools and academies in the world, 4,200,000 of whom are in our country; and that 105,000,000 attend schools of some kind in the world, 29,000,000 of them being in the United States.

This is great: The *Springfield Union* says "Three neolithic men have been dug up in France. Traces of a mah jong set are said to have been found in the same stratum." A sense of humor is an asset!

Mrs. Clem Shaver, wife of the chairman of the Democratic national committee, warns that "we dry Democratic women will not support the dripping wet ticket and joke platform named by Tammany" and stamps Smith as "a charlatan and faker."

The *Pathfinder* has this to say concerning the matter of molding thought: "Few people thought the day would ever come when they would be content to have their reading matter 'selected' for them by self-appointed 'judges.' But the rapid growth of professional book-booster organizations masquerading as literary lighthouses shows that it can be done. What matter if mediocre English authors and silly high-brow reading are favored—a certain proportion of the population seem to enjoy being hoodwinked. And the victims include many who are supposed to be among our most cultured people. In fact, the most educated classes are the easiest victims for all this modern propaganda." And now comes the announcement of the formation of a Catholic Book Club of New York, which proposes to secure an increased sale and interest in good Roman Catholic books, incidentally encouraging writers to provide such popular books of real literary quality and representative of Romanist thought. A board of seven leading Romanist editors will select a book a month. The cost to the member is $24 a year.

Ernest Gordon, translating from the Leipziger Newston-Nachrichten, says in *The Sunday School Times* that Professor Heisenberg at his induction into the chair of theoretical physics at Leipzig gave some new conceptions of the inviolability of natural law. They may yet change the so-called "scientific" rejection of the miracles. He said: "Modern physics knows no longer a world machine; it knows

only areas which differ according to the conditions under which they are observed and apart from the observer." . . . "We are thus in sharp opposition to the old view to which the course of the universe appeared as a sort of matchwork, stretching out into infinite space and time according to unchangeable and absolute laws." . . . "Modern science has reached, in consequence, a turning point in its development." After a few more turning points it may discover that there is such a thing as the higher "law of the Spirit of life in Christ Jesus" to which the whole mechanism of nature is subject.

The fact that, as reported, 8,000 persons are engaged in the manufacture of illicit brandy, in London, may be a comfort to "wets." "Moonshining," it seems, also exists in non-Prohibition countries.

"It is to be hoped, therefore, that the Democratic party will triumph in the name of Smith. Religion today in America is no more the religion of the American forefathers. What is needed is the yeast of Catholicism, and the election of Alfred Smith will be the token of this necessary Christian rebirth after the moral decay caused by excessive wealth."—So hopes the *Unita Catholica,* Italy.

The following is a partial record of measures favorable to the liquor traffic endorsed by Governor Smith, in the New York legislature during the years from 1907 to 1912: March 26 and April 23, 1907: He voted to open up prohibited areas to the sale of liquor; 1908: He voted to remove all zone provisions protecting churches and schools from saloons; 1909: He introduced and pushed bill to permit hotel bars within church and school zones; 1913: He as Speaker, engineered passage of bill permitting saloon within two hundred feet of private schools; 1920: He openly backed nullification beer bill; 1923: He was chiefly responsible for the repeal of the Mullen-Gage prohibition enforcement law; 1904: He voted against bill to add strength to enforcement of law against gambling; 1912: The Citizens Union said of him, "*Majority Leader Smith on most issues of importance stood against the public interest.*"

The American Bible Society issued 10,000,000 Bibles or parts of the Bible in 1927, in 166 languages. One great achievement of the year was the publication of the first complete Lula-Lulua Bible, in a language spoken by 2,500,000 people of the Belgian Congo.

In 1917 Mr. Hoover was sounded on the question of War Prohibition and Mr. Hinshaw reports that he said: "I would advocate putting a page of prohibition advertising in a thousand papers throughout the land wiping the whole damnable liquor business out over night."

Our good friend, Maynard Shipley, at times is rather finicky in his demands for accuracy of quotations and statements made. It is not always the other fellow who is the sinner. In the July *Evolution,* p. 10, Mr. Shipley quotes Woodrow Wilson as saying, *during* the Scopes trial, "I, like every other man of education and culture, naturally accept the theory of evolution." We were under the impression Mr. Wilson died about 17 months *before* the Scopes trial. But, again: just what Mr. Wilson did say, on August 29, 1922—not during the Scopes trial—is that he believed "in organic evolution." (See World's most Famous Court Trial, p. 263.)

In the same paragraph as the foregoing Mr. Shipley says "there is not a living biologist or geologist of standing today who is not an evolutionist." Wonder just where the line of "standing" geologists and biologists may be drawn, and who draws the line?

If you want a really informing pamphlet on the issues of the presidential campaign, send 5c to the Pentecostal Publishing Co., Louisville, Ky., for *Governor Smith's Record* as a Tammany Legislator and Governor. That is the greatest 5c value we have seen in a long time.

I have crossed the United States twice and stopped for investigation in 50 cities, and saw less drunkenness in three months than I could see in my home city in Australia in one hour of time.—*Arthur Toombes.*

* * *

The poorest, lowliest, most illiterate servant of God, doing what he can to alleviate miseries, to reclaim from vice and degradation, to comfort death and console bereavement and incite thought and purpose to live in the infinity of God's mercy and love, is a shining, beautiful, incomparable contrast to the precise, pedantic, highly cultured teacher, cultivating atheism and anarchy, destroying character, sending forth foes to the public peace and welfare and menaces to decency.—*Albert B. Williams* in *Southern Churchman.*

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As Hazlitt said: "The temple of fame stands upon the grave: the flame that burns upon its altars is kindled from the ashes of dead men."

THE ARENA

Prophecy as an Evidence of Divine Revelation

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

THERE was a time when Scriptural prophecy was looked upon as one of the strongest evidences of divine revelation. That the apostles and their successors appealed to fulfilled prophecy as an evidence of the truth of the Gospel when they preached is recognized by every student of the New Testament. They saw in Christ the fulfillment of Old Testament prophecy, and their appeal to the prophets was a powerful factor in the promulgation of Christianity and the founding of the Church. If once the truth of predictive prophecy be established, there can be no doubt of its apologetic value, especially to generations yet future. This in itself is sufficient justification of the use made of prophecy as an evidence of Christianity by writers of a former generation.

At present the argument from prophecy seems to have little weight. By a certain class of writers it is looked upon as an objection rather than as a support to the Christian religion, and in some instances has fallen into the background in apologetic treatises, if it be not entirely discarded. Whether or not this is necessary, or an advantage to the cause of Christianity, we shall leave the reader to judge. To us it seems that to foretell future events and bring them to pass is one of the strongest evidences of the omniscience and omnipotence of God; for it is certain that to foretell a thing before it has being and then bring it to pass exactly as it was foretold can be nothing less than the work of God.

Fulfilled prophecy, therefore, may rightly be looked upon as an evidence of divine revelation. In the Bible we are informed that God Himself appeals to it in proof that He has spoken to men. "If thou say in thine heart, How shall we know the words which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken" (Deut. 18:21,22). "Let them bring forth and show us what shall happen; let them show us the former things, what they be, that we may consider them, and know the latter end of them: or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:22,23). "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:9,10). "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly and they came to pass" (Isa. 48:3). If it be true that God gave this test to His ancient people, if He appeal to prophecy as a proof of His own divinity, surely we cannot err in looking upon it as an evidence of divine inspiration. No one but God can foretell the future with certainty: therefore, if it can be shown that the Bible contains numerous predictions that have been literally fulfilled, we at least cannot doubt that the Book came from God.

The modern objection to the argument from prophecy, as given by Kuenen in his *Prophets and Prophecy in Israel*, is thus stated by Professor Stanley Leathes:

> According to him, Old Testament prophecy is a purely natural and psychological phenomenon, unique and historical indeed, but simply natural as the accidental form in which one of the principal religions of the world developed and expressed itself. It has no claim to be regarded as a direct and supernatural message from God. All its manifestations can be explained on psychological principles, and must historically be so explained; so that we have, according to Professor Kuenen, no longer any ground to look upon prophecy, and if not prophecy, the Old Testament itself, as in any special sense the word of God (*Old Testament Prophecy*, Preface, p. viii).

According to Kuenen, as interpreted by Professor Leathes, prediction is merely an accidental form which prophecy assumed. The prophets have no longer any claim to our allegiance as messengers of God. We may respect their earnestness and may gratefully acknowledge our indebtedness for what they have bequeathed to us in ethical monotheism; but to look upon them as depositories of a superhuman and Divine truth is both impossible and absurd. They are essentially human and nothing more.

Such is the position of modernists in general.

That the prophets did utter predictions they cannot deny; for these are apparent to every student of the Old Testament. The thing to be determined is, Have these predictions been fulfilled or not.

Pecaut, a noted French skeptic, once said, "We sometimes hear preachers cry out, 'Let one show us a single prophecy not fulfilled and we will descend from this pulpit!' I should be tempted to say to them, 'I will mount up into your place if you will show me one single prediction fulfilled.'" Modern rationalists are frequently pointing out that the Jews have never accepted the Christian interpretation of their Messianic prophecies as predictions of the life and death of Jesus of Nazareth, and they generally assume that all scholarship is on the side of the Jews.

We should not be surprised at the challenge of the skeptic or the assertion of the rationalist. Men to whom the supernatural is both impossible and absurd cannot be expected to recognize such a mental miracle as fulfilled prophecy implies. The attitude of the Jews may be fully accounted for by their rejection of Him who claimed to be the promised Messiah. Edersheim, in his *Life and Times of Jesus the Messiah,* gives a list of not less than four hundred and fifty-six passages from the Old Testament which have been interpreted as having a Messianic significance. Of these, seventy-five are found in the Pentateuch, two hundred and forty-three in the Prophets, and one hundred and thirty-eight in the Hagiographa. It may be that the Christian Church has been at fault in applying all these to our Lord; but if fair-minded criticism should determine that even one-half of them are genuine Messianic predictions the case is won and the divine inspiration of Old Testament prophecy fully established.

In his *Problem of the Old Testament,* Dr. James Orr has shown how the Old Testament has been fulfilled in the New (pp. 32-35). The religion of Israel always faces the future. The system of things in the Old Testament presents itself prevailingly as something provisional, temporary, incomplete. In graphic language the learned professor shows how the old national forms are to be broken up and Jehovah become the God of the whole earth, and how, as the revelation proceeds, the figure of the Messiah shapes itself, the Spirit is to be poured out upon all flesh and the kingdom of God will come. In the New Testament we find the counterpart to, and the completion of these things. The Christian Church is the living proof of the truth of these predictions, and when the New Testament gathers up the types and prophecies of the Old Testament and sees them fulfilled in Christ, we feel that it is justified in so doing. There is nothing mechanical in this relation of the Old and New Testaments. The connection is vital, not external, and is, therefore, all the more wonderful and without parallel.

The argument from prophecy is greater than appears upon the surface. Nothing is more improbable than that prophecy should be fulfilled. Dr. Arthur T. Pierson has said:

> If one prediction is made, and that only a general one, it may or may not be fulfilled—that is, the chance of its fulfillment is represented by one-half. The moment another prediction is added, each of the two predictions having one-half a chance of fulfillment, the fragment representing the probability of both proving true is one-half multiplied by one-half, or one-fourth. We have passed from simple to compound probability. Now the probability of a thousand particular predictions centering in one person at one time, is one-half raised to its thousandth power: a fractional probability too small for figures to represent (*Many Infallible Proofs,* p. 210).

Even the enemies of Christianity have been compelled to recognize the force of this, and so they attempt to neutralize it by asserting that the predictions were written after the events supposed to be predicted have taken place. Porphyry, the antagonist of early Christianity, found prophecies in the Book of Daniel which he frankly admitted had been fulfilled in every particular; but, as such a thing as genuine prophecy was with him impossible, he argued from this fact that the author has played the part of historian in the mask of prophet. Bolingbroke saw that the passion of Christ was foretold in the fifty-third chapter of Isaiah, but in order to break the force of the argument he asserted that Jesus brought about His death by a series of preconcerted measures, in order that His disciples might triumphantly appeal to the ancient prophecies. How great must the evidence be when men will resort to such vain subterfuge to evade its force!

The Bible is so full of prophecy that the best we can do in a paper like this is to make selections. This we will do from those of which it cannot be doubted that they were written before their fulfillment. Four lines will be considered—those relating to the Jews, to the Gentiles, to our Lord Jesus Christ, and to the last times.

I. Prophecies which Relate to the Jews.

The entire Jewish history bears witness to the truth of sacred Scripture. Their continued existence as a separate people proves

that the prophecies relating to them were really given of God. The Jews may deny the legitimacy of the Christian interpretation of the Messianic prophecies; but can they deny those which refer to themselves and which have been conspicuously fulfilled before the gaze of the whole world?

There are two detailed prophecies relating to Israel in Leviticus XXVI and Deuteronomy XXVIII. To these may be added later predictions found in the historical books and in the Prophets. Because of their disobedience, Israel is to be smitten as a reed is shaken in the water, rooted out of the good land which Jehovah gave to their fathers, and scattered among all nations from one end of the earth unto the other. Their land shall be brought to desolation and their cities destroyed. They shall abide many days without king or prince, and without sacrifice, image, ephod, or teraphim. In the land of their enemies, God would send a faintness into their hearts, and cause them to perish among the heathen. Yet, though the house of Israel should be sifted among the nations like corn is sifted in a sieve, they should not be destroyed as a people, for not the least grain should fall to the earth. To these items our Lord added that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. The force of these prophecies cannot be weakened even if, for the sake of argument, we admit that Deuteronomy was written at the beginning of the reign of Josiah and Leviticus after the return from Babylon; for there would still be an interval of centuries between the recording of the predictions and their fulfillment.

Have these prophecies been fulfilled? Let the millions of Jews still scattered among all nations be our answer. The prophecy in Deuteronomy 28:47-68 is in some respects the most remarkable in the whole record. It gives so accurately an account of the capture of Jerusalem that one might almost suppose it to be an abridgement of the history of that event written by Josephus. Indeed, the parallel between them has been many times revealed. Could these things have been foretold hundreds of years before they took place unless the revelation came from God? These Scriptures have been fulfilled during nineteen hundred years of Christian history; they are being fulfilled today. The punishment of the Jews has been dispersion, degradation and desolation; and in their dispersion they have been subjected to continual suffering and persecution. Who will deny that they became a byword and a proverb among the nations? Oppressed even by those to whom they were a benediction, and resisting every temptation to become absorbed into other nations, they still remain a separate and distinct people. As a people they are found everywhere; though as a nation they do not exist. That the prophecies concerning them have been fulfilled may be seen by all who will study the prophecies in the light of history. Read these prophecies in connection with any standard history of the Jews, and you will find that the prophecy and the history fit each other as the glove fits the hand for which it was made.

II. Prophecies which Relate to the Gentiles.

Our space will not permit us to take up the prophecies which relate to such people as Edom, Ammon, Philistia, Moab, Egypt, Babylon, Assyria and Arabia. This has been ably done by the Rev. John Urquhart in his remarkable book, *The Wonders of Prophecy,* to which all readers are referred. The correspondence between the prophecies and their fulfillment is so wonderfully presented that conviction is carried to every unbiased mind. For the purpose of illustration we will confine our discussion to the outline of Gentile dominion and supremacy given in Daniel II and VII.

In the first of these chapters we have Nebuchadnezzar's dream of the great image and the prophet's interpretation of same; in the second, the prophet's own vision of the four great beasts which came up out of the great sea. As both of these visions refer to the same events, we may consider them together. The image has his head of gold, his breast and arms of silver, his belly and sides (*margin*) of brass, his legs of iron, and his feet part of iron and part of clay. The prophet declares that it represents a succession of empires which are to rule the world. The four beasts are also four kings or kingdoms which shall arise out of the earth, the last coming to an end with the establishment of the kingdom of God.

What are these four empires? As to the first there can be no doubt; for the prophet, speaking to Nebuchadnezzar, said, "Thou art this head of gold." The others must necessarily be those that followed that of Nebuchadnezzar.

It is the opinion of Porphyry and his followers, the higher critics, that these kingdoms are to be identified thus: Babylon, Media, Persia and Macedonia, the last including the kingdoms into which Alexander's empire was divided. But this interpretation, however popular it may be at the present day, is attended by many difficulties, and is contradicted both by

prophecy and history. The prophet in his address to Nebuchadnezzar expressly states, "After thee shall another kingdom arise." Was Media the empire which succeeded Babylon? Was Media ever a world power in the sense of Nebuchadnezzar's empire? Historically, Media and Persia were united while the Babylonian Empire was still supreme, Persia obtaining the supremacy under Cyrus. The prophecy of the great beasts shows them all as coming out of the great sea—that is, the Mediterranean.

But did Media ever border on the Mediterranean Sea? Not until it became the Medo-Persian Empire which succeeded Babylon. In the Book of Daniel, as in other Jewish writers, Media and Persia appear as one monarchy or empire. In Daniel V we read, "Thy kingdom is divided and given to the Medes and Persians"; chapter VI speaks several times of the laws of the Medes and Persians; and in the Book of Esther, written perhaps during the Persian dominion, the ruling people are still called Persians and Medes. It follows, therefore, that if Media, apart from Persia, never was a world power, and if both the prophet and history inform us that the empire which overthrew and succeeded Babylon was the Medo-Persian, the Medo-Persian Empire and it alone must be the second kingdom in Daniel II and VII.

Some who see the force of this and yet would make the entire prophecy end with Antiochus Epiphanes seek to identify the fourth kingdom with those of Alexander's successors. But even this is negatived by the Book which records the prophecies. In chapter VII we read of the third kingdom: "After this, I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads: and dominion was given unto it." Here the kingdom of Alexander is manifestly symbolized, together with those of his principal successors. This is further proven by the parallel passage in chapter 8:8: "Therefore the he-goat (Grecia) waxed very great, and when he was at his greatest, the great horn was broken, and instead of it came up four notable horns toward the four winds of heaven." In the explanation of this vision it is said, "Now that four stood up in its place when it was broken signifies that four kingdoms shall arise out of the nation, but not so mighty as he was." If we compare these words with the description of the fourth empire given in the chapters before us, it will dispel all thought of identifying that empire with the kingdoms of Alexander's successors. "And the fourth beast shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these shall it break in pieces and bruise" (Dan. 2:40). "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it." This could not be said of any one of Alexander's successors nor all of them combined. Only one empire can meet the requirements of this prophecy—Rome, the empire which subdued that of Alexander and his successors.

Thus established, the prophecy stands before us. Believe, if you will, that the Book of Daniel was written by a pious Jew during the reign of Antiochus Epiphanes, the fact still remains that we have a prophecy of the fourth Gentile empire, concerning which many things are predicted. It should be the last of the great world powers, strong as iron, subduing the whole earth. During its supremacy, Messiah should be cut off and its people destroy the Jewish city and sanctuary. Like the legs of the image it should be divided, first into the eastern and western empires, and finally into a number of kingdoms, represented by the ten toes of the image and the ten horns of the beast. Out of these kingdoms should arise another, who should subdue three kings, blaspheme the Most High and persecute the saints. We cannot enter into detail concerning the fulfillment of this. Suffice it to say that the outline has been filled in by more than two thousand years of history—the fulfillment so exact that we are compelled to believe that the visions came from God.

What human being could have imagined such things as these? Could the wisest of the prophets have guessed that a comparatively insignificant community on the banks of the Tiber would become the mighty empire of iron whose power would break the earth to pieces? Could he, unaided by divine power, have foreseen that this great empire would eventually divide into east and west never again to be united? What man, living even in the days of Antiochus, could have known that in its last stage it would consist of several kingdoms in which democracy and imperial power would be combined? The prophecy has been literally fulfilled to the present hour, only one part being still future, the final manifestation of the ten toes and the smiting of the image of stone.

III. Prophecies which Relate to Our Lord Jesus Christ.

There are those, even among professing Christians, who deny that the Old Testament contains any prophecies concerning Christ. A prominent preacher once declared in public that he had read the Old Testament a number of times, but had found in it nothing which either directly or indirectly referred to Christ. Perhaps there may be truth in what he said; but we have never been able to understand how any man could claim to be a minister of the Gospel of Christ and give the direct lie to His Master. No one can deny that the apostles appealed to the Scriptures in support of the claims of their Lord; but these men assert that they first put into the Old Testament what they afterwards read out of it.

That this theory is without foundation we confidently assert. Whence originated the Messianic ideas of the Jews? That the Jews were expecting a Messiah when Christ appeared is one of the facts of history. So far as Messianic prophecy is concerned there is little difference between the Christian and the Jew. They may differ as to the identity of the Messiah, but that such a person has come or will come is admitted by both. The Old Testament is full of Jesus. All prophecy has Him as its theme; all revelation meets in Him.

The prophecies which relate to the Messiah are numerous, pointed and particular. In the language of Horne:

> They bear on them those discriminating marks by which divine inspiration may be distinguished from the conjectures of human sagacity; and a necessary and probable event from a casual and uncertain contingency. They are such as cannot be referred to the dictates of mere natural penetration; because they are not confined to general occurrences, but point out with singular exactness a variety of minute circumstances relating to times, places and persons which were neither objects of foresight nor conjecture, because they were not necessarily connected with the principal event, or even probable either in themselves or in their relation. They were such as could only have occurred to a mind that was under the immediate influence of the Divinity, by which distant periods were revealed and the secrets of unborn ages disclosed.

The marvelous wonders of the Messianic prophecies will be immediately recognized by all who make a special study of one of the great prophets. Of all the great writers of the Old Testament no one spake more about the Coming One than Isaiah. In the seventh chapter of the book we find the first mention of Him who should be born of the Virgin. For the purpose of illustration we shall assume that this refers to Christ, especially as the New Testament applies it to Him and Mary. As the prophet proceeds Immanuel is never lost sight of. In the ninth chapter He is again brought forward as the great deliverer who is to have the government upon His shoulder and possess the throne of David. The eleventh chapter speaks of the rod out of the stem of Jesse and the Branch which shall grow out of his roots, upon whom the spirit of the Lord shall rest and through whom the salvation of Jehovah shall be realized. To complete the picture we must read on to the end of the book, where we shall find the description of the Servant of Jehovah together with His sufferings, triumph and glory. Yet this is only one of the many testimonies concerning Him. All the prophets give witness to Jesus, and all the books of sacred Scripture concentrate their light upon Him.

The Scriptures give us the line of Messiah's descent. He is to be of the seed of the woman, of the race of Shem, of the line of Abraham, through Isaac and Jacob, not Ishmael and Esau, of the tribe of Judah and the family of David.

We also find predicted His entire life and ministry. His birthplace, His miraculous birth of a Virgin, His sojourn in Egypt, His forerunner, the character of His ministry, His riding into Jerusalem upon an ass, His betrayal, trial and crucifixion, death, burial, resurrection and ascension, His second coming and reign—all these are predicted in unmistakable terms from Genesis to Malachi. His passion is set forth in two remarkable prophecies: the twenty-second Psalm and the fifty-third chapter of Isaiah. Attempts have been made to show that these do not refer to the coming Messiah; but altogether without success. To whom can Isaiah LIII refer if not to Christ? It cannot speak of suffering Israel; for it is concerning One who suffers for the transgression of God's people and on whom Jehovah has laid their iniquities. The attempt to apply it to the Prophet Jeremiah is scarcely worthy of notice. Read in the light of New Testament references we find it full of Jesus. It is indeed a marvelous chapter! It contains only twelve verses, yet it announces the truth of the vicarious sacrifice for sin fourteen times. Looked at apart from the New Testament revelation it is full of contradictions; seen in the light of the sacrifice of Christ it is full of divine meaning.

The twenty-second Psalm may not be so clear; yet it speaks of Christ, depicting Him in the agonies of crucifixion. It contains utterances of the most extreme misery, yet ends with a shout of triumph. It has been called the "Psalm of Sobs," and Hebrew scholars have pointed out that in the original language the

opening verses are a series of brief ejaculations expressing the gasps of a dying man whose breath and strength are failing. Does not the description fit the victim of Calvary? His hands and feet are pierced, He is stripped of His raiment so that all who look may count His bones, He is mocked and derided, the very words of the scoffers being those applied by His enemies to Jesus. The words used: "My God, my God, why hast thou forsaken me?" "All my bones are out of joint"; "They pierced my hands and my feet"; "They parted my garments among them, and cast lots upon my vesture"; together with the saying of those who mocked would remind us of Jesus even if the Psalm had never been applied to Him. Yet the Psalm does not end in suffering. It speaks of the praise of those who fear the Lord, the satisfaction of the meek, the turning of the nations to God. There is the same suffering, the same expectation, and the same reward which we found in the fifty-third of Isaiah.

The very time of Messiah's appearance is given in Daniel 9:24,27. Again we must regret that we cannot enter into a detailed discussion of this wonderful prophecy. The words used show that it refers to the coming of Christ, and Sir Robert Anderson has shown that it was fulfilled to the very year (*Daniel in the Critics' Den,* pp. 112-134).

It has been estimated that more than three hundred details in prophecy have been fulfilled in Christ. Those which remain unfilled concern His second coming and reign, which are still future. These predictions are the more remarkable from the fact that oftentimes two distinct lines of prophecy, seemingly contradictory, meet in our Lord. He was to be David's Son, yet David's Lord; the Son born to Israel, yet the Mighty God, the Everlasting Father, the Prince of Peace; One who was without form or comeliness, yet the Rose of Sharon, the Lily of the Valley, the One altogether lovely; He was to be the Man of Sorrows and acquainted with grief, yet anointed with the oil of gladness above His fellows; One whose earthly ministry was to end in shame and death, yet the mighty Conqueror who would rule the earth with a rod of iron. The ancient Jews were so impressed with these predictions that they sought a solution of the problem in the theory of two Messiahs—a suffering Messiah of the tribe of Joseph and a conquering Messiah of the tribe of Judah. We who believe in Jesus see all meet in Him, who at His first coming suffered and died for the sins of men, but who at His second coming will take to Himself power and reign.

IV. Prophecies which Relate to the Last Times.

The purpose of this paper is not to prophecy as to the time of the end, nor to discuss the question of the Lord's second advent. Many books have been written on this subject and any information desired is within the reach of all. Our desire is merely to speak upon those things concerning which all are agreed. We would also state that we are using the term "the last times" in the general sense of Scripture to include the days in which we ourselves are living.

A number of definite prophecies are found in the New Testament describing the characteristics of this period. (1) Denial of the Faith. "Now the Spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, etc." (1 Tim. 4:1-3). (2) Denial of the power of godliness and unholy living. "This know that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of things that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of Godliness but denying the power thereof" (2 Tim. 3:1-5). (3) Deny the coming of the Lord on the basis of a uniformitarian philosophy. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter 3:3,4).

These passages might be multiplied indefinitely. In the discourses of Jesus, as well as in the writings of His apostles and evangelists, we find warning after warning concerning the conditions which must prevail ere the kingdom of righteousness is set up. These passages we have given without comment, for we think it best to permit them to convey their own meaning. Can any one deny that these things have been and are still being fulfilled in our midst? Is it not true that many who call themselves Christians deny the faith and the Lord who bought them? The former objection against the integrity of the Bible raised by English deists and French infidels are now being openly taught in theological seminaries and pulpits. Is it not true that a tide of worldliness has set in among the churches of every name,

moving forward with increasing rapidity and strength so that it threatens to carry everything before it? Do we not find everywhere men who have the form of godliness and yet deny the *Power*? Upright in their moral conduct, they still refuse to accept the truth of regeneration and the need of the Holy Spirit—in some instances denying the very existence of the Holy Ghost. In some quarters apologies are made for vice, and loose morals are excused on the ground that we should live according to nature.

Apostasy is written on the doors of many of our churches, and the deification of humanity is preparing the way for the superman whom the rest of the world will worship. What cry is more frequently heard today than that all things continue as they have been from the first? The theory of evolution is looked upon as an absolute refutation of the facts of our Lord's first coming and a sufficient reason for denying His second advent.

To us these things are but the fulfillment of New Testament prophecy and serve to confirm our faith in the Word of God. Why should we despair when we behold these things? Has not our Lord revealed them before they came to pass, so that now they have come to pass we might believe? Let us not fear as though some strange thing has happened. He who has revealed to us the coming clouds has also promised the coming day when the kingdoms of this world will become the Kingdom of our Lord and His Christ, and He shall reign forever and ever.

These four selections of prophecy we have taken from the great mass which the Bible contains. At best we have been able to give only an outline of what is fully written out on the pages of Scripture and the world's history. Yet as we sum these up we are compelled to ask: Could these things have been predicted apart from God? Who but He could have written in advance the story of His own earthly people Israel, their rejection of Him, their dispersion and sufferings, their preservation during thousands of years, and their final regathering and glory? Who but God could outline the history of Gentile dominion from the time of Nebuchadnezzar to the coming again of our Lord? More than all, could the great array of Messianic prophecy have found its fulfillment in one person had it not come from God? How true are the words of Scripture, "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Evolution Versus Civilization

By W. G. Bennett, D.D., Detroit, Michigan

THE Bible says, "As a man thinketh in his heart, so is he." One of the saddest facts in human history is that men have always fallen below their ideals. There are few, if any, instances where they have risen above them. However, ideals do powerfully affect the human race.

The great moral philosopher, Benjamin Kidd, says that the women of any nation can bring about any reform they choose, by the suggestion of the ideal. This, of course, is true, because the mothers are rearing the future generation; and it is also startling when we consider that if the past standards of civilization were correct, we are at the present time on the verge of a moral breakdown among women.

Returning to the thought that we suggested, namely that the race is affected by its ideals, we will now call attention to the moral philosophy upon which our present civilization is founded. The statement in the Declaration of Independence, that all men have certain inalienable rights, is applicable to all civilized nations. That is to say, our present civilization is founded upon the principle of individual rights, which it is the business of the State to protect. But all this is now said to be biologically incorrect. According to the evolutionary philosophy, the individual exists for the welfare of the State, and he with his rights can be dispensed with at any time his rights appear to interfere with the best interests of the State, the State reserving the right to be the judge in the matter. In other words, the individual has no rights that the State is bound to protect. Remember, this philosophy is fundamental to the theory of evolution. This is the law of the survival of the fittest, which means that the weak must succumb while the strong prevail. This is the law of the jungle; the law of the tooth, the claw, the bludgeon, where might is right. This is said to be the great underlying principle of ethics by which man, according to

the theory of evolution, reached his present attainments, all history to the contrary notwithstanding.

If this is the true philosophy of life and progress, then our present civilization must give way, because it is a barrier to the progress of the human race. If this is a correct philosophy of life, then it would certainly seem that a condition of society where every man's protection, and his ability to succeed, should depend on the prowess of his body, or his ability to wield instruments of destruction would be far better for the human race than the present moral or legal restraints that our civilization places upon men. That such a condition of society is the objective toward which our present evolutionary philosophy is leading us, some of our modern evolutionists are bold enough to proclaim. In a quotation from a recent book entitled, *The New Decalogue of Science,* a book that has been read and approved by many modern scientists, we find the following illuminating paragraph:

> Evolution is a bloody business, but civilization has tried to make it a pink tea. Barbarism is the only process by which man has ever organically progressed. Civilization is the most dangerous enterprise upon which man ever set out. For when you take man out of the bloody brutal, but beneficient, hands of natural selection, you place him at once in the soft, perfumed, daintily gloved, but far more dangerous hand of artificial selection. And unless you call science to your aid and make this artificial selection as efficient as the rude methods of nature, you bungle the whole task.

What we think this author really means to say is that our civilization is a barrier to the best interests of the human race; yet, it can be endured if we eliminate all inferior specimens of humanity, or deprive them of the right of reproduction—a right which every normal human being feels is an inherent instinct of which no one ought to deprive him.

This author seems to be a great admirer of the late Mr. Nitzsche and his philosophy. He speaks of Nitzsche as the bravest soul since Jesus Christ, and undoubtedly has imbibed much of his philosophy. One can hardly read a dozen or even a half dozen pages of Nitzsche's philosophy without being impressed that here you have the ravings of a man who, if not partially insane (which some of his biographers almost admit), yet is obsessed with an insane hatred of all Christian virtues and of Christian civilizations founded upon these virtues. Sacrifice, love, tenderness, humility, consideration for the rights and feelings of others are not virtues, according to the mind of Nitzsche. Coldness, brutality, hatred of everybody or everything that stand in the way of the dominant determination to possess whatever his will desires—these, are the virtues of the superman according to Nitzsche. Evidently, to his own mind, Nitzsche had passed beyond good and evil. He saw that this was the inevitable conclusion that we must reach if evolution is really a scientific fact. He saw the inconsistency of the theologians who rejected their Bibles for the theory of evolution, and then attempted, out of the remaining fragments of Scripture, combined with this new philosophy, to formulate a religious theory that retained the virtues of Christianity and yet harmonized with the supposed conclusions of modern science.

That Charles Darwin considered civilization a barrier to the progress of the human race is perfectly clear from the following quotation taken from *The Descent of Man*:

> With savages the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed, and the sick; we institute poor laws; and our medical men exert their utmost skill to save the life of everyone to the last moment. There is reason to believe that vaccination has preserved thousands who from a weak constitution would formerly have succumbed to smallpox. Thus the weak members of civilized society propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man.

Benjamin Kidd, in *The Science of Power* tells of attending a convention of scientists of the evolutionary type, held in London shortly before the late war. "There were present," he says, "many of the representative men of our times." They were there to discuss the subject of eugenics. They were advocating that the human race should be advanced and improved by conforming to the same laws of breeding adopted in the breeding of animals. Great scientists such as Galton, Willian Bateson, Karl Pearson and others, were in the lead. Mr. Kidd says:

> As I walked out into the Strand from the London school of economics in which the meeting had been held, I well remember the state of my mind. *I found myself looking around in the street for the face of a child to restore me again to the feeling and to the atmosphere of civilization.* For my dominant impression was that never before had I been so nearly in touch with the mind and standards of primitive man. He says further: On reading through these lectures of William Bateson, it is almost as if we saw in imagination the primitive man of past aeons of time presenting himself before a congress of civilization; holding again dripping head in one hand, and an ensanguined spear in the other, and entirely unconscious of the

meaning of all the vast struggles for human liberty, demanding in the name of science the restoration of that primal law of the jungle by which the fittest to secure property in the fight, survived and transmitted his qualities, all subsequent social conditions being as founded in "natural falsehood."

But to go a little more into detail, civilization is founded upon statutory law, while evolution and the moral philosophy growing out of it are founded upon cosmic law. Mr. Cope defines evolution as the doctrine that creation has been accomplished by the agencies of energies which are intrinsic to evolving matter, to it.

According to evolution, all created things without the interference of agencies external and beings have the same origin, and came into existence without the direct intervention of an omnipotent and personal God. I believe it was Herbert Spencer who said: "God, if there be a God, is unknowable, impersonal, unfeeling and unapproachable." Richard Lerue Swain says: "There could no more be a God without a universe than a universe without a God." Another author says, "The universe discloses itself as having design, motivity, and will," and then says, "These are the attributes we associate with Deity." This is the meaning of the term, "Divine Immanence," adopted generally by modernists. It simply means that God and the universe are identical. This is evolutionary philosophy.

You can easily see that this is anarchy or anti-law, for there is no lawgiver; no one who has a right to command, whom men shall recognize as authority and be bound by conscience to obey. Moral chaos is inevitable. Occasionally, when off guard, modernists themselves make their admission. Few men have the ability to state so much in a single sentence as does Sheiler Mathews. In the following brief paragraph he has stated the entire moral philosophy of the evolutionists and modernists:

> But for men who think of God as dynamically immanent in an infinite universe, who think of man's relation to him as determined not by statutory, but by cosmic law, who regard sin and righteousness alike as the working out of fundamental mental forces of life itself, the conception of God as king and of man as a condemned or acquitted subject is but a figure of speech.

This is the moral philosophy of evolution pure and simple. Apply it to statecraft and you have Trotsky Bolshevism, Russia and the Red. We speak of it as anarchy; regard it as a crime equal to treason; but with them it is inevitable, necessary to the best interests of the race. Apply it to domestic life; you have Judge Lindsey with his theory of trial marriage; the suave college professor telling his students that marriage is not a sacred rite instituted by God at the time of man's creation, but only a civil contract that can be broken at the option of either of the contracting parties.

Yet we wonder why divorce is on the increase! We are just now beginning to reap the harvest that has been sown in church and college by the modernistic preachers and professors for the last twenty-five years. Divorce itself is not the evil; it is only a symptom of the disease whence comes the crime wave that is alarming every one but the modernists.

There can be but one reason for the breakdown of moral practice. The last twenty-five years have produced a generation that has little regard for law. Why not? Because they have been taught that there is no personal God to whom men must give a final account, and consequently there is no law that men are under obligation to respect. And our criminals are not the sore itself; they are only the pus that oozes from the sore. The sore is deeply seated in the moral life of the nations, and the poison germ that has caused the infection is the immoral philosophy of evolution.

There are many things that enter into and help to make up civilization. Statutory law, the home, teaching, and preaching, but the one great fundamental of civilization is personal character. An enlightened conscience is the basis of moral character. There must be faith in a personal God, and a Divine revelation to bind the conscience of men and compel them to respect law. Only in this way can the conscience of men be intelligently educated. Of course we must admit that Greek philosophy mightily affected Greek civilization, but how much of the morals of Greek philosophy might have been imbibed from Jewish law is an open question. And then Greek civilization was by no means Christian civilization. The orient even now is an illustration of how the human conscience can be affected by merely human philosophy.

Mr. Wells, the historian, says, "Now that the Bible has been proven unreliable, another bible will have to be written to maintain civilization."

Well, in the first place, we are not quite ready to take Mr. Wells' statement relative to the Bible at its face value. We think it would be much easier to prove his so-called "history" unreliable than for him to prove that the Bible is unreliable. Suppose he, or some other modernist, should attempt to write another Bible,

whose conscience, we ask, would feel bound to respect his Bible more than my conscience feels bound to respect the truthfulness of his history? What is it that binds the conscience of the heathen woman who throws her child to the crocodiles? It is not human law. It is her faith in her Deity.

Here is a case of a conscience-binding religion without divine revelation. Superstition is the result. We repeat that faith in a personal God, who has given a revelation of His will and law, is the only means that can produce an intelligent conscience. That is the basis of character that becomes the foundation of Christian civilization.

Rapid changes are taking place in the scientific and philosophic thinking of all civilized nations. The colloquial phrase, "We do not know where we are going, but we are on our way," seems to be quite applicable to the present situation. But if we are to continue to teach the theory of evolution in school and college; if the moral, or, rather, the immoral, philosophy of this theory is to become the dominant philosophy of civilized nations (and it will if we continue to teach it and allow it to be taught to all grades of society), then it is utterly futile to expect our present civilization to exist; for that would mean an affect without a cause, which is absurd.

Judge Wilkerson, of the United States District Court, in a speech delivered before members of the Illinois State's Attorneys Association, recently said, "There was a time when respect for all law was fundamental and existed." Is that true today? We know it is not. Our criminals of today would make the deeds of the James' boys look like petty larceny. People have come generally to believe that law has been broken down in this country. The judge might have said that there was a time when we believed in God. Divine revelation and retribution, but those days have passed. Many ministers no longer preach an authoritative gospel. They no longer believe in divine retribution. They have reduced divine revelation to a few scattering fragments of the Scripture, and then are by no means certain of their divine inspiration. They have taken God from the throne of the universe and reduced Him to the operation of natural law. They may believe in a retribution that comes by violating nature's laws, but no one is very much afraid of that. What we need is a return to the faith which regards God as an omnipotent Person. Infinite in holiness, justice and mercy; a God who spoke out of the open heavens at Sinai; a God whose law cannot be trifled with; a God who. although merciful to the repentant sinner, will hold court where all must appear for a final assize; a God whose revelation becomes a system of ethics bindinig upon the consciences of men.

The President of Yale University said at a recent gathering of *Y. M. C. A.* secretaries, "We need a revival," and he tells us there is a dreadful slump in religion. He compares it with the days before the French revolution.

A rgeat religious editor gives the following comment on this educator's remarks touching the revival needed: "The only revival which can save the situation is a revival of the true gospel, the gospel preached by the Wesleys, Whitefield, Asbury, Finney, Moody and Spurgeon. If this revival does not come, rivers of blood will flow in every civilized country, for everything is ready for the worst page of human history. When that page is written, the historian, if he ever writes, should put over it 'The Harvest of Modernism.' "

Mr. Leckey, the English historian, said: "What happened to John Wesley in Aldersgate Street Mission when he felt his heart strangely warmed was of more importance in English history than all of Pitt's victories on land and sea." William E. Gladstone said: "The Wesleyan revival saved England from a revolution comparable to the French Revolution."

The great need of our times is a revival of Bible truth and experience that shall bring back the consciousness of God and His rule to the world.

* * *

"Be Ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." The Christian life is a great daily warfare against all allurements and excuses and neglect, and against being drawn away by secular people and activities, from "the work of the Lord," in which we are to abound, be unmovable and steadfast, God helping.—*Rev. George H. Lee.*

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Has the Y.W.C.A. Adopted a Modernistic Program?

By the Reverend Paul H. Holsinger, Sacramento, California

THE recent National Convention of the Y.W.C.A. held in Sacramento, California, startled the nation by their radical move. Local papers came out with startling headlines: "Modernized declaration is adopted by Y.W.C.A. New code declared to be less orthodox and wider in scope—'God' substituted for 'Jesus Christ.' Vote 594 to 251!"

This was not repudiated by any of the leaders.

My purpose shall be to show that the new declaration of purpose of the Y.W.C.A. is two-faced, that it is drawn up to satisfy the nominal Christian, and also to be highly acceptable to the Modernist and unbeliever. Far from being "less orthodox," it is not orthodox at all, and its scope takes in the whole world from the out-and-out infidel to the Modernist preaching from the pulpit. I will also show these men have committed themselves to a Modernistic purpose and program.

First, as to the two-faced declaration. Modernistic statements are of this type today for the simple reason that an attempt is made to pacify and make concessions to the unlearned believer, and also at the same time to teach Modernism and satisfy those of that persuasion. And if you will note carefully the Y.W.C.A. statement you will see that certain "religious phrases" are employed, and also "Jesus" is mentioned, but any one versed in "sound Gospel teaching" would recognize all to be "unscriptural."

But some might first ask: "What is this Modernism? Why become excited over the name 'Modernism'?" Modernism is another name for Unitarianism and for naturalistic philosophy. Naturalistic philosophy is the result of the evolutionary principle that matter has within it all necessary activity and potentiality, this is, what we see today is but the consequence of the working out of "the inherent nature of matter." Apply this principle to the word of God, and all "supernatural element" must be stricken from it—it therefore becomes a book of folklore and human legend, it is man's book; it is not divinely inspired, nor does it contain a revelation from high heaven.

Again, apply this principle to our Lord Jesus Christ and you at once give Him the eternal status of just a man! He is shorn of His deity and only becomes the highest of men. This is a deadly thrust at the Lordship and honor and person of our blessed Saviour! Our salvation is consequently at stake! Man never fell, nor has he sinned; there is therefore no need of atonement such as Christ made, and instead of a sacrifice for sin the Cross is a "bloody blunder."

What is salvation to the Modernist? Merely a matter of man "realizing the spark of divinity within and fanning it until it blossoms into a higher consciousness." As Mr. Morrison of Chicago, a Modernist editor, said, speaking of the Fundamentalists: "Their God is not our God; their Christ is not our Christ; their Bible is not our Bible; and their salvation is not our salvation!"

Fundamentalism is to Modernism as light is to darkness; their tenets are further apart than the north and south poles for the conflict is between God's righteousness against man's unrighteousness. The Christian must be on his guard.

I will now prove that the Y.W.C.A. leaders have committed themselves to Modernism: I quote the declaration of the Y.W.C.A. "We, the members of the Y.W.C.A., unite in a desire to realize full and creative life through a growing knowledge of God." This is the first sentence! What is this "creative life?" It is a watch-word for Modernism! It is that "spark of divinity within" which needs fanning. It makes man his own Saviour; man effecting his own salvation. As a Modernist said: "Salvation is the realization by an individual of his highest capacities; the entering into the best and noblest possible living." Thus realizing your highest capacities develops into "creative life."

But man does not need "creative life;" he needs "eternal life," and possession of this is impossible apart from Christ: "This is Life Eternal that men might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3). "Creative life" is man developing what He has by means of education and culture and reformation; but eternal life is the result of the life of God entering into man and effecting his regeneration, on the basis of the acceptable sacrifice and shed blood of the Lamb of God. Creative life, developed apart from Christ, spells wrath and judgment. Eternal life, as the gift of God, means eternal favor and enjoyment and blessedness. "He

that hath the Son hath life; he that hath not the Son of God hath not life" (1 John 5:12).

But it may be said: "They retain the name of God, and say that this 'creative life' is the result of a 'growing knowledge of God.' " This is another pet phrase of Modernism! However, the God here referred to is not specifically called the God of the Bible and the Father of our Lord Jesus Christ. Hence we cannot tell whether the affirmants meant the Christian God or some generalized conception of God.

The second statement reads: "We determine to have a part in making this life possible for all people." Here is their committment and consecration to the whole modernistic program! Note: "We determine"!—to make Christ known? to unfurl the banner of the Cross? "To know nothing save Jesus Christ and Him crucified?" No! "We determine to make this life possible—and "this life" goes back to "creative life," which we found was the result of "an expanding idea" or "evolution of the ego" or any other imagination of man! God did not say He sent His Son that whosoever believed on Him should obtain creative life! but eternal life. The Y.W.C.A. thinks that men need "creative life"; therefore they are determined to make it possible for all people. They plan to make it inclusive: that is "for all people!" They will now do what has not been done before, they will give to Modernism a Missionary Spirit. Like the prophets of Baal, they will sacrifice and afflict themselves to spread their harmful heresy.

It is also essential to know that this "creative life" is developed through education, which enables man to "realize his highest capacities." But how unscriptural this is! God does not desire to use this natural and carnal life of ours. He sets it aside, for it is "enmity against God, and is not subject to the law of God, neither indeed can be!" "Put off concerning the former walk the old man, which is corrupt according to the deceitful lusts." What man needs is life from above, not the cultivation and whitewashing of his old nature.

Also consider how the Y.W.C.A. will make this possible: Education will free man from the slavery of himself, for they say: "Knowledge is power." But it is man's way against God; for the word says: "We preach Christ crucified, . . . to those who are saved. Christ the wisdom and the power of God." They cast their vote between education and "the foolishness of preaching."

The last sentence of the Y.W.C.A. statement seeks to gloss things over, and give it a kind of Christian tinge. "In this task we seek to understand Jesus and follow Him." But this again reveals the Modernists way of redemption. Note the subtle way in which all these phrases are worded, so that, from one point of view—a hasty and superficial one—a Christian, by squeezing his conscience, could accept it, while, on the other hand, it would be highly acceptable to a Unitarian.

"In this task we seek to understand Jesus and follow Him," says the statement. This is insidious. They will at least name Him on their program. They will "seek to understand Jesus." Why understand Him? So that they may get "all people" to realize their "creative life." Thus they connect the precious name of the atoning Saviour with their Modernistic program. But it seems to have taken them a long time to "understand" Jesus, in spite of the fact that the New Testament was written many centuries ago.

Furthermore, God does not ask people to "understand" His Son. He says: "In these last days He has spoken unto us *by* His Son!" Again: "This is My beloved Son, Hear Ye Him." All we need to do is to believe; yet these modernists would beguile us with the thought that it is first necessary to "understand Jesus." But while we are attempting to "understand Him," we may be lost. If this were the condition of salvation, all the world could plead an "alibi," because they did not "understand" Him. Our law courts proclaim "that ignorance of the law excuses nobody."

Some folks think that God will not hold them responsible because they cannot see the light. But that is exactly what He does: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." We shall never understand Him in the fullest sense, or we would be equal with God. The Gospel does not say understand, but says, "Believe, believe, believe." He that believeth on Him is not condemned, but He that believeth not is condemned already!"

Consider also their last words: "We seek to follow Him." Is that what salvation is? They set aside their original purpose, which was: "To lead students to faith in God through Jesus Christ." This would mean salvation, but the new purpose is a sad departure. No one is saved by following Christ. An infidel once said to Dr. Stearns: "It is not necessary to accept the cross and the blood, but just to follow Christ." Dr. Stearns replied: "And can you follow Him?" "Oh, yes," replied the infidel, "

only need to walk in His steps." Dr. Stearns then said: "Can you take this step: 'Which one of you convinceth me of sins?' " The man waited a moment, and then said, "Well, no, I see it is impossible for me to take that step."

Said Dr. Stearns: "You do not need Christ as an example, you need Him as Saviour."

Now some may think that this is overdrawn, but here is a statement by a Modernist: "His supreme example is the highest presentation of principle, by the activity of which in the individual all that is here called atonement or salvation is effected." This illustrates what they mean by following Jesus. And every person should be warned regarding this way of salvation. It is the world's way of salvation. It is an easy excuse to get away from the condemning power of the cross. The world rejects the cross and Calvary and Christ; they will be contest with "Jesus," if Christ is left out, for that speaks of His mission and redemption. How they love to look to Him as a Teacher! But salvation is the result of accepting Christ as the Saviour who took our place upon the cross of Calvary! "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." Taking Christ as an ideal means nothing unless we accept Him as our Saviour.

Even after all this, some might say, this preacher is setting up a straw man; the Y.W.C.A. does not mean to reject Christ as the atoning Redeemer. But they gave themselves away when the new statement was handed to the newspapers, for a reason was attached to the declaration. "We have made it less orthodox and substituted God for Jesus Christ, so it would appeal to a wider class!" Christ was voted out, so that the world might come in! What class? The Modernistic class who control the organization. Their action also cuts at the nerve of any evangelistic program of the original design of the association, which was "to lead students to faith through Jesus Christ."

John said: "Hereby know we the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. This is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

Puzzles of the Deluge

By Dudley Joseph Whitney, B.S., Exeter, California

POSSIBLY no other part of the Bible narrative is so disbelieved among the self-styled intellectuals as the account of the Deluge. Objections to it are presented from all kinds of angles. Every difficulty that comes up is held to be proof positive that there never was any genuine Flood, except perhaps a local one from which some great family escaped on a raft.

For several reasons it is well to face these difficulties. One of the editors of THE BIBLE CHAMPION has therefore asked me to do what I can to answer the following very interesting questions:

1. How did the animals become distributed over the earth after the Flood, if every living thing outside the Ark was destroyed?

2. How did Noah get the ancestors of all our present-day animals into the Ark?

3. How was it that the Ark was not wrecked in the Deluge if it was so great a cataclysm as geology would seem to imply?

4. Does the language of the Bible imply so great an upheaval?

5. Would not the formation of the sedimentary rocks require more time than the Bible gives to the Noachian Deluge?

If a man could answer all those questions he would be a wonder, wouldn't he? Yet they are all reasonable questions which ought to be met. We can but try to face them.

The only reasonable way to face difficulties like these is to examine the problem of the Deluge as a whole. In other words, was there a Deluge, or wasn't there? If there was a Deluge, were there a Noah and an Ark? When we answer those questions favorable as far as the Flood side of the problem is concerned, incidental difficulties are ninety-nine per cent. overcome. In other words, if the evidence of both history and geology indicates a Deluge and a Noah, we must decide that the Genesis record of it was correct, all the puzzles that can be devised to the contrary notwithstanding. I think every unprejudiced person ought to agree with me on that. Instead of viewing the problem in this light, the critics constantly pick flaws in certain details of the record, and so reject it all.

On the main proposition of Deluge or no

Deluge, other articles have given full enough attention under the circumstances. (B. C. February, 1928, etc). The question resolves itself into whether there was a great catastrophe like the Deluge, or whether there was a series of geologic ages. The testimony of the rocks discredits the latter entirely. All that is left is to accept the Deluge. Not only Genesis, but the traditions of early races of a Deluge and a Noah, make necessary a belief that there were a Noah and an Ark. So does the sudden appearance of all races in West Central Asia just about 6,000 years ago. There is no use in discussing the general proposition in more detail. The fact is plain. If we have the Deluge, a Noah and an Ark (and the earth shows fearful wreckage of the earth's surface) reason compels us to believe that all terrestrial animals were destroyed and the earth replenished by animals saved in the Ark. Let that do for a preliminary view.

And now for the questions in detail. Let us take them up in reverse order in part.

Would not the formation of the sedimentary rocks require more time than the Bible gives to the Noachian Deluge?

No; decidedly not. When fishes were destroyed and buried so quickly that they had no chance to decay, but made millions upon millions of practically perfect fossils, dirt certainly must have moved rapidly while the Flood was on. I can see no reason why it would take longer to accomplish the Deluge than Genesis indicates. Furthermore, oil-bearing rock is found here and there the earth over. The animals from which that oil came must have been buried suddenly.

It was more than a year from the time the Flood started before Noah could leave the Ark. Very probably the crust of the earth needed a great amount of readjustment even after that. A year looks long enough. Who could ask for a longer time for a stay in the Ark? Certainly, too, the Bible narrative looks far more reasonable in this connection than the Greek tradition wherein it seems assumed that the waters went down immediately and Deucalian and his wife came out almost at once.

Why was not the Ark wrecked if the Deluge was as great a cataclysm as geology seems to imply?

I am not sure just how much of a cataclysm geology does imply. The Flood did not come as the result of a sudden lunge in the crust of the earth. It started with 40 days' rain, and did not reach its height for about 150 days, if I understand the account. True, the crust of the earth was disturbed greatly when the fountains of the deep were broken up, but this continued for months, possibly, instead of being one great upheaval. I think geology would indicate this too. Of course, the disturbance must have been tremendous, and it is doubtful if a modern ship could have survived the Deluge, except by divine providence. However, if our Saviour could still the storm on the Sea of Galilee with a word, it is improbable that He would suffer the Ark to be wrecked, particularly since it was by His direction that the Flood came and that Noah built the Ark.

There is another phase of the subject to be noted also. It is worth while to think how well the Ark was probably constructed. The Great Pyramid, built by post-diluvians, is said to be constructed accurately to a hair's breadth, and even the curve of the earth is allowed for in its foundation. Noah, under God's guidance, must have been even a more capable builder than the builders of the pyramid. If any vessel ever was seaworthy, the Ark must have been.

Still another phase of this problem must be noted. The dimensions of the Ark are said to be in perfect accord with the best marine architecture of modern time. This would be a miracle, if the Deluge was only a tradition, but if the proportions of the Ark correspond perfectly with sound construction of cargo-carrying ships, it looks as if there must have been a genuine Ark. If God ordered the whole affair, there would be no miscarriage and certain details would hardly be as they are unless God did order it.

This probably covers question 4 also. Personally, I can see practically nothing in the Bible account of the Deluge which indicates anything definite regarding its violence, or much about its nature except that there were terrible rains and the depths of the ocean were uplifted. From the length of time the Deluge continued I am inclined, as I say, to think that much time elapsed before the Deluge reached its climax. Then months were needed for it to subside even enough for Noah and the others to leave the Ark, and most probably there were very great earth changes for many years afterward before the surface reached approximately its present condition. That brings us to the problem of the geographical distribution of plant and animal species, particularly the latter.

Let us now deal with the problem of the animals.

The first two questions bring up the prob-

lem of how the ancestors of all our present animals were accommodated in the Ark; then how they spread abroad over the earth, and became so different in different continents and different areas generally. To me this subject is fascinating in its importance and significance. If my views seem contrary to what has been considered good anti-evolution doctrine, let them be judged on their merits, and I will not object if any one disagrees with them.

It has always been one of the points of scoffing by critics that the Ark would be packed tighter than a can of sardines if there were in it a pair of animals for each separate species of animals which now exist. The assertion is true. Speaking from a rather extensive observation of nature I say unhesitatingly that, for example, instead of having one pair of lions in the Ark, another of tigers, a third of leopards, and so on for 30 odd kinds of present day felines, there was but one pair of "cats" from which all present felines were descended. Instead of having scores of monkey pairs, one pair would do; instead of having one pair of weasels, another of otters, another of wolverines, and so on for a long list of "killer" species, one pair would do. One pair of ladybird beetles would be sufficient, one pair of plant lice, one or two pairs of snakes, and so down the whole list of animals. This is good Bible doctrine (in my judgment) and good science. Instead of having to accommodate tens of thousands of beasts in the Ark a few score would answer all purposes. Likewise, if one pair of ducks (or perhaps seven pairs, or seven individual ducks) would be sufficient, and so on for various types of birds, the problem of housing the fowls would be simplified. So also for reptiles, insects, and other land animals.

This objection by critics has been insurmountable as long as the idea was held that an individual pair of animals was needed for each so-called modern species. It is overcome if the idea of the splitting up of species from a few parent stocks is agreed to. I might say that I am not alone in my view of this matter. Professor Price expresses the same view.

For several reasons this proposition is extremely important in the battle against evolution. When absolute fixity of species is asserted, evolutionists appear to win conclusively. The geographical distribution of species proves much subdivision of species beyond the slightest doubt, the failure of Darwinism and the present-day (apparent) fixity of species to the contrary notwithstanding. So do vestiges of unused organs, like leg bones in the python; so do certain other features of plants and animals.

In view of these things, when we insist upon the fixity of species for all time, evolution wins, so that the scientists are almost all evolutionists. When, however, we decide that a few parent stocks were created for a perfect earth, but divided and degenerated during the passage of time, it accounts for all the "evolution" that can reasonably be asserted, and it leaves the evolutionists totally unable, for example, to close up gaps like those between horses, deer, monkeys, cats, bats and whales, to say nothing of those between vertebrates and non-vertebrates, or fishes and amphibians, or reptiles and birds and beasts.

In other words, once we agree that there has been much subdivision of species, Noah's housing problem is simplified immeasurably, and the only good argument which has existed for "evolution" is also removed. So much for that side of it. Now for the problem of the distribution of the animals when they came out of the Ark.

There are several sides to this problem. As to how they got to different parts of Asia and Africa, there is nothing to be said: they simply spread out and went here and there. As to how they got to America, and to Australia, to Tasmania, to Great Britain and Ireland, and to other places cut off from Europe and Asia by water, we can simply decide that it took many years for the earth to get settled into its present condition and that for a long time there was land connection between these places.

Perhaps critics will scoff at this explanation. Let them wait a bit. The native animals of Ireland, for example, are identical, for practical purposes, with similar animals on the continent. There therefore must have been land connection between Ireland and the continent no great length of time ago. If naturalists have to accept land bridges in their own scheme of earth history, why not in ours? In other words, it is the same here as in lots of other things: critics criticise the Bible story as needing impossibilities for fulfillment, yet it is exactly as difficult to account for conditions in their scheme of affairs as with ours. I cannot explain away all these difficulties. I will not try, but for every difficulty in the Bible I will find one for them in geology, biology, history, or what not.

Native mammals of the New World and the Old World are certainly much more alike than

either one are to the great Pleistocene (antediluvian) mammals. The uniformitarian evolutionist ought to get a land bridge between the Old and New World somehow between the Pleistocene and the present to account for it. How he is going to do it when he alleges there were great ice caps over northern Europe and North America I don't know, nor does anybody else know. It seems to me that a long period of earth readjustment after the Deluge, during a part of which time there were land bridges which have since disappeared, looks like a fair solution of the problem.

Now comes the most interesting part of the whole problem: how it happened that the animals came to differ so much from one another as they spread out over the earth; how, for example, Old World monkeys came to differ from American monkeys; how the bison came to be in America, the yak stayed in Arctic regions, the ox in Europe and hump-backed cattle in India, although all are descended from common ancestors.

Men differ from one another: the negro of Africa differs from the Mongolian of Eastern Asia, the Scandinavian of Western Europe, the American Indian, the Polynesian, and the Australian Black. These races differ from one another—and presumably from their parent stock —on account of the division of the parent stock into groups and the in-and-in mating in each division for generations until small differences became great ones.

So also it would be among the animals. As members of the first "cat" family separated in pairs from one another after the Deluge and continued to spread out and separate for generations, so that brother-and-sister matings would result for many years, or until the earth was well supplied with animals once more, different cat families would be increased so that the thirty odd cat species would result. It must be remembered, too, in this connection that the antediluvian earth was seemingly a fine one, with a mild, uniform climate. The new earth was a severe one with extremes of heat and cold, aridity and moisture (although I often wonder if the mildness did not continue until the days of Peleg, "when the earth was divided"), and the changing environment added its influence toward species change to the effect of in-and-in breeding.

One of the most striking facts of animate nature is the difference that exists in plants and animals in different parts of the earth. I challenge any biologist to account for such differences (except such as are due to climatic influences) in any other way than by the separation of a few individuals from the parent stock and their mating together until early slight differences have been greatly increased. I think biologists are unanimously agreed that this is the way that most of these differences between related species (like bison and oxen) have developed. One can see at a glance how well, therefore, the geographical distribution of species works out from the Deluge situation.

The irony of the case in this connection is that the geographical distribution of species has been advanced triumphantly as proof of "evolution." It is "evolution" of a sort, but evolution that fits the Genesis record beautifully, and does not fit the theory of uniformity at all.

There are scores of phases of this problem which might be discussed. Some seem in serious conflict with the Deluge and Ark theory; others favor it strongly. Just one of the latter will be mentioned. We know that elephants, camels and horses are Old World animals and were not found here when Columbus discovered America. Yet fossils of all are abundant in America. It would be rather remarkable if they were destroyed without a Deluge. If we agree that all were destroyed by a Deluge except those preserved in the Ark, the logical conclusion is that the land bridge between the Old and New Worlds was broken before either of these groups reached what is now America, or the Western Hemisphere.

Then, of course, there are problems facing the Deluge theory, like the absence of sloths from the Old World, and the grouping of marsupials in Australasia, although they are absent from Asia. A full discusion of all these problems would take a good-sized book. When these problems are faced honestly and thoroughly, the Deluge theory will fare far better than the contrary theory. I will gladly uphold the thesis that the evolution, or modification of species during descent which has taken place can be explained far better with the kind of earth history which Genesis provides than by that which the geologists in general try to have us accept.

After all is said and done, it will be clear that there are numerous details about the Deluge which appear almost impossible to understand. Many persons stumble over them and decide that they form insurmountable obstacles to an acceptance of the Deluge theory and to the Genesis account of the same. I merely point out the conclusive testimony of the rocks that there has been just such a Deluge as Gen-

esis describes; I point out the testimony of history in the sudden appearance of ancient races just where Genesis records, and the almost universal traditions of a Deluge, an ark, and a Noah. None of these things could be so without a Deluge. Grant that, and we must believe that there was a Deluge, impossible as a deluge seems to be.

As to the Deluge, it may have been "miracle" from start to finish in the cause and the mechanics of the flood, the assembling and housing of the animals, their preservation, the preservation of the Ark from wreck, the rebuilding of the earth, and everything else. God guides the flight of the sparrow, and it is hard to say where "nature" ends and "miracle" begins. Seemingly, though, our Creator uses what we might call naturalistic methods in all but rare cases. When we try to answer these five questions and others like them on the basis of nature, the Deluge account looms high and triumphant over the theory of geologic ages, which is the only alternative theory of earth history that can reasonably be submitted in its place.

THE SANCTUARY

Old Age

By the Late William H. Bates, D.D., Greeley, Colorado

"They shall bring forth fruit in old age."—Psalms 92:14.

"The hoary head is a crown of glory if it be found in the way of righteousness."—Prov. 16:31.

WE NOT infrequently hear sermons addressed exclusively to the young. It may be that the young the more need counsel and instruction, because the ways of life over which they are to go are to them all untried and unknown, ways that the aged have had experience, and have known, of; and respecting which they do not need counsel and instruction. While age, consequently, makes fewer demands and has its compensations in that many of life's requirements are fulfilled, still it is not without its needs.

A certain sensitiveness exists among men and women against being classed with persons growing old. I remember to have read of a maiden lady who was observed in church to be holding the hymn book upside down. The young friend who offered to find her place never made such an offer again.

An evangelist who had passed the allotted three-score years and ten, was once assisting me in a revival. Some one, addressing him, prefixed the honored and dignified title, "Father," to his name. Father! His quick-rising wrath against this imputation that he was old, very plainly showed that notwithstanding his great attainments in the Christian life, the old Adam was not all dead in him yet.

The wheel of time which is geared in with the great machinery of the universe, will not stop for any of us. Steadily, ceaselessly, it rolls around, and every revolution advances us so far on life's course. The prophet Hosea (7:9) hints at the certainty of increasing years, as well as their imperceptible progress, when he says, "Gray hairs are here and there upon him, yet he knoweth not." We may as well submit to the inevitable. If we live, we shall grow old. If we die, in the way of righteousness, we shall come to eternal youth.

While there is this sensitiveness upon the part of many, there are those who are proud of their age. To them the hoary head is a crown. All honor to old age!

We congratulate the aged upon the honor in which they are held in these days. It was not always so. Away back among the ancient Greeks, who get so much credit as being the source of much of our modern civilization, old age was only a calamity. Says one of the early Greek poets: "When old age comes, wretched cares besiege the mind, nor does man behold with delight the days of the sun, but he is hateful to the very boys in the street, so sore a burden has God made old age."

Another, belonging to the period of five hundred years B. C., says: "When youth has fled, short-lived as a dream, forthwith this burdensome and hideous old age looms over us, hateful and dishonored." Such was the social and civil life in the proud city of Athens that children were permitted to bring lawsuits against aged parents to get possession of property, it not being considered right that chil-

dren should be compelled to wait for the father to die. It was not necessary to prove in court that the old father had become mentally weak, but simply that he no longer needed the estate. In this lack of kindness toward the old, Greece, in her best days, more resembled the savage tribes that abandon the aged and helpless, exposing them to speedy death, than she resembled the civilization of our era.

But now, in Christendom, by all right-minded persons, the aged are held in esteem. It must be acknowledged and lamented that there are some foolish and inconsiderate ones who do not pay the veneration which is due to the hoary head; but I would hope that they are not numerous. The world in general gives precedence to the aged, and listens with deference to their words. If they are worthy, they are honored for what they are; if not, a kindly charity tries to cover the unworthiness out of sight, and they are regarded for what they ought to be. And so we congratulate the aged upon the honor in which they are held.

I think it will not do to attempt to define too closely, and try to show by some scale of years who are the aged and who are not. We must submit to somewhat of ambiguity here. Dr. Guthrie said: "They say I am growing old, because my hair is silvered, and there are crow's feet upon my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not me. The brow is wrinkled, but the brow is not me. This is the house in which I live; but I am young, younger now than I ever was before." After he had reached a good old age he declared that he was younger then than he ever was before!

Does this seem untrue or paradoxical? The solution, I fancy, may be found in the words of Curtis, in one of his books, where he says, "Age is a matter of feeling, not of years." If this be so, if age be a matter of feeling instead of years, then years are not the standard by which to measure life. Its measure is the feelings of the heart. According to this rule, the old, so-called, may be young, and the young, so-called, may be old.

One of the verses of the text represents old age as fruitful: "They shall bring forth fruit in old age." How can this be? In Cicero's *De Senectute*, his charming treatise on "Old Age," is this sentence: "For, as I like a young man in whom there is something old, so I like an old man in whom there is something young; and he who follows this maxim may possibly be an old man in body, but he will never be an old man in mind" (chapter XI). An old man can be fruitful only when he has something young in him. The fruitfulness of age is due to the presence of an increment of growth.

Some one congratulated Longfellow upon his happy preservation of mental vigor and elasticity. His response was about this: A fruit tree of a hundred years bore as luscious, healthy fruit as a young tree, for the reason that it was always growing new wood, and that fruit was nourished by these fresh annual accretions. And so the human mind might always be gathering fresh life from a thousand sources, and thus continue to "bear fruit in old age." Here is a most important lesson to the aged and the aging. If you would bear fruit, if you would keep your place in the activities of life, keep growing. As a rule, men are displaced only when they are no longer needed. They are needed so long as they can keep abreast of the times and do their work.

History is full of illustrations of the fruitfulness of age. The old Roman Cato at 80 years of age learned Greek. Plutarch, when between 70 and 80, commenced the study of Latin. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when between 50 and 60. After this time he became a most learned antiquarian and lawyer. Ludovico, at the great age of 115, wrote the memoirs of his own time. Dryden, in his sixtieth year, commenced the Iliad, and his most pleasing productions were written in his old age. Franklin did not commence his philosophical pursuits until he had reached his fiftieth year. Ogilvy, the translator of Homer and Virgil, was unacquainted with Greek and Latin till he was past 50. Colbert, the famous French minister, at 60 years of age returned to his Latin and law studies. Gladstone made speeches daily throughout the British kingdom in the political campaign that brought him into power, conducting affairs in one of the most perplexing periods of English history. Disraeli, at the head of the government and launching his new novel, *Eudymion*, was 75. Our Bryant was still fresh as a youth when death called him at 80.

Some one, speaking of the history of great men, has said it is not of good repute to be younger than 70. The only exception I know of to this is in the ministry. Inside of dotage, or of the breaking down of powers, age is no detriment to a lawyer or a doctor. Indeed, the wisdom and experience that come of accumulated years are greatly to their advantage. Some say, "Who wants a young lawyer, or a young doctor?" Not so with the minister. Age, experience, the wisdom of years, these

are at a discount. I have heard of a man who went to a church as a candidate, and was most acceptable in every respect save one. His sermons were grand, he was full of vigor, his voice was fresh, and he probably had fifteen or twenty years of hard work in him yet. But, alas, his hair was prematurely blanched. No, no; he won't do, he is too old, for his hair is white. Learning the state of the case, the next time he was invited as a candidate he invested fifty cents in hair-dye, and was called with great enthusiasm.

While the popular sentiment in regard to old men in the ministry is unworthy, is in large measure foolish and not without a tinge of the brutal, yet I more than suspect it would not be what it is, had not so many of them all too early ceased to grow. Some one has said, "When a man in public station begins to talk much of the past, and to delight his soul with the 'pleasures of memory,' it is time for him to look out for the place he fills. When a preacher begins to draw his illustrations of truth heavily from the experiences of his boyhood and the moral government he found in his father's house, he may be sure that a younger man than he is treading on his heels to displace him." The lesson plainly is: let advancing years be progressive, wearing out instead of rusting out. Keep the increment of growth, then will there be fruitfulness in old age.

There is a feeling entertained by some of the aged in the church that they are regarded as in the way, and no longer wanted. In this injustice is done to those younger. In the church the aged are needed, greatly needed. No church can afford to dispense with their prayers.

In ancient times and in certain countries, no man could ask a favor of his monarch until he could show a scar. How our hearts have been thrilled as we have listened to the battle-scarred veterans in the service of God, pleading with the Monarch of the skies for favors. The petitions have gone up as the cries of those hard-pressed before and behind with foes. Young Christians never get that cry, and never can, until time, and trouble, and conflict have taught it to them. The old veteran has a standing and influence with the Great Commander that the raw recruit, or the unscarred, cannot presume upon. Gardiner Spring, in his autobiography, said that the saddest and most painful thought that came to him upon the death of his aged parents was that he should have their prayers no more. Following aged members of the church to the grave, what sadness has come to my heart in the thought that we shall have their prayers no more. Ye aged, know that we feel the need of you. You are not forgotten.

There is another respect in which the aged are needed, and in which they may do great good; and that is, to teach the generations that come after, the true view of life. They have experience of the world which those of fewer years have not had. They have seen what the world has to give, its best and its worst. If early life is more naturally full of hope, they know how much of that hope is likely to issue in fruition, and how much in disappointment. If early years have their anxieties and uncertainties, they know how much consideration these are entitled to receive. Youth is charged, and justly so, with not a little of hot-headedness and hard-headedness, refusing to believe only what it knows, and that mainly too by experience. But all youth is not so. The better part of it is docile and receptive. Experience can show us as nothing else can what life is worth, and it can teach us the true view to take of it.

There is still another respect in which the aged are greatly needed and in which they may do much good, and that is, to show and testify to others the power of God's grace to sustain. Immaturity and inexperience are prolific of distrust and doubt. The evil heart of unbelief often asks, Is God true? Are His promises sure? Will He not fail us? When three-score years and ten, or four-score years, affirm, from personal experience, God's faithfulness and the power of His grace to sustain all through life's ways down to its latest end, then we know it is so: distrust lifts up its head in confidence, and unbelief gives place to faith. When Polycarp, who was a disciple of the Apostle John, was given the alternative of denying Christ or suffering martyrdom, he responded to his persecutors, "Eighty and six years have I served my Saviour, and He hath never done me any harm; and shall I deny Him now?" Surely, there is demonstrative proof of the power of God's grace to sustain, even in the worst of straits. Younger life needs such testimony as the aged alone can give.

We sometimes hear people speak of the aged as if they were divided into two classes: one the querulous and complaining, the other the serene and happy. But these traits are due not to age, but to disposition. While it is true that there are querulous and complaining, as well as serene and happy, old people, it is also true that people of all ages manifest the same traits. The child is the father of the man.

The place for correcting these unlovely characteristics is farther back.

Cicero, in the treatise referred to, adverting to the pleasures of the aged, speaks of the "pleasures of memory." We might add to this the pleasures of *anticipation.* It is said that sailors, in crossing the sea, will drink to the "friends astern," till they are half-way over, and then they will fill their bumpers to "friends ahead." The aged are more than half-way across.

An aged Christian lady in this country, writing to a relative in Scotland, said, "How I long to be at rest. I'm weary, faint and worn. All my early friends have left me. I'm standing almost upon the threshold of eternity; and if it were not for fear I might at last prove a castaway, my prayer would be, 'O, Father, bid me rest.' "

But it must not be forgotten that anticipation, to be realized, must be reasonably based. Hopes, not to disappoint, must be well founded. The same principles underlying anticipation, the same truths respecting character and destiny, are for the aged as for the middle-aged and the young.

There is fruit, and fruit. We read in Rom. 5:21 of fruit whose end is death, and we also read of fruit whose end is everlasting life (2:22). The fruitfulness of old age contemplated in the text is of "those that be planted in the house of the Lord," and "flourish in the courts of our God." The hoary head is a crown of glory if it be found in the way of righteousness; and only as it is thus found will it receive the crown of glory which the Lord the righteous judge shall give. The blessed realization of anticipation is possible only as it is connected with righteousness of God through our Lord and Saviour Jesus Christ.

If there is anything sad to me, it is to see a wicked old man. Living for the world, and now the world is almost gone from him; the idol slipping from his grasp while the worshipper still clutches it and has nothing besides; withering for the grave, and yet life's real work undone—not even begun; reaching the hither bound of life, certain that death is near, and yet not prepared to die: this indeed is a spectacle painful beyond compare. I know the probabilities are against, greatly against, late repentance. Yet God can save to the uttermost of years as He can to the uttermost of character. If there is an unrepentant aged person here today, let me bid you (and oh, take it not as the voice of a younger man, but as the voice of God—let me bid you) even at life's eleventh hour, to make your peace with God, that you may die in peace.

Said one to a humble Christian, "I fear you are near another world." "Fear it," he replied, "I know I am; but blessed be the Lord, I do not fear it; I am glad of it." Said an aged man of God, "I am on the bright side of seventy—the bright side, because nearer to everlasting glory."

Congratulations, joy, to the aged saints of God. Nearer are they to laying their burdens down, nearer to entering upon their reward. Yonder are no more infirmities, no more sicknesses, no more pains. None shall there say I am old, for all shall rejoice in the possession of eternal youth.

* * *

Infidelity Now and in Jesus' Day

Infidelity is usually believing man's assertions rather than God's Book. Skeptics and agnostics write books to disprove the Bible, constantly subtracting something from the supernatural in it; "higher criticism" passes on into "destructive criticism," and we have come upon a day when able men whose writings are confident of the absolute and unique inspiration of the Scripture are not generally admitted to be real "scholars." The most that will be admitted of them is that they are "theologians." It will be granted, perhaps, that they are sincere but insisted that their teaching is "obsolete in the best informed circles." It was not very different in our Lord's own day. He had been sent from God, and the people had not believed His own witness. He was rebuking the Jews for not believing it, and in conceding their Jewish right under the law to have two witnesses to every statement, He showed that, besides His own witness, He had the witness of John the Baptist, of His own works, of His Father direct, and of the Scriptures—twice two witnesses instead of only two! (See John 5:31-41.) And then, grieving over the fact that they had rejected all these witnesses, He asked, "How can you believe, you who accept credit from one another instead of aiming at the credit which comes from the only God? (Moffatt's translation of John 5:44.) The Scripture rejected in our Lord's day was the Old Testament; the Scripture witness rejected today is the Old plus the New Testament, which doubles "the credit which comes from the only God," and yet men keep rejecting it. How strange and how tragic? —*S. S. Times.*

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

Our Unseen Companion.—Isaiah 41:10

Mrs. Burnett tells us of a poor girl in London who was always trusting "Something she knew was Up There." Pollyanna belongs to the same school. A little book called "That Something" teaches the same lesson. A man who had been bankrupt in every way, but who had experienced the birth of a new manhood, applied for a position. Before he was accepted he went to work, did all the duties of the place he had applied for, acted as though he had already become a part of the concern, displayed no over-anxiety as to his wages, and became indispensable to the business. Step by step he went up to a place of prominence and power, relying on "That Something." "That Something" is no vague abstraction. It towers above our lives. It fills our lives. It enspheres our lives. It is God. When we claim Him as our companion every moment, life begins to wear a new habit, and day and night our souls shall sing their song of hope: "I am with thee; I am thy God."

The Great Promise.—2 Peter 1:4

All the great saints have been souls who were keen on the great promises. On the most troubled and stormy roads, when they were pitilessly beaten by the elements, they have opened the divine promises, and the apparently shut-in-road has become related to marvelous vistas and visions of grace. Look at Bishop Hannington, when he was imprisoned in darkness and distresses: "I am quite broken down and brought low. Comforted by reading the twenty-seventh Psalm." Or look at him again in his prison, at night-time, with the hyenas howling around: "I can hear no news, but was held up by the thirtieth Psalm, which came with great power."

Look at James Gilmour in Mongolia. He was a man who knew heavy roads, and he was certainly acquainted with disappointment and grief. "May 9, in terrible darkness and tears." But he turned to the great promises and found life and light. And he was a great heart, always leading troubled fellow laborers to the Dayspring. "Ask it, man, and you'll get it. God's promises are sure. I am trying to combine the China Inland Mission, the Salvation Army, and the London Missionary Society!" These great burdened servants of God turned to their resources in grace, gazing through the promises as through windows that looked out upon an amazing world.

It would be a blessed thing if, in these days of calamity, we carried the great promises about with us. Let us gather them together in our minds and hearts, and bear them in all our journeyings. Let us repeat them every day. Let us say or sing them on the lonely road. And we shall be amazed what ministries they will bring to us. Let us tuck one in when we are inclined to murmur or to bitterly recount our complaints. It will be like carrying a wallet full of balms and cordials, with which we can minister to our own disquietude, or bring hope and courage to some fretful pilgrim who may pass us on the way.

Joy in Believing.—Romans 15:13

Joy and peace are the inspirers of hope. Mark Guy Pearse says, "The great sea one day looked up at a pure, fleecy cloud in the very bosom of the heavens. The sea, sighing, said: 'It is not for me; I could never be like that. But I will try.' And she hurled herself against the rocks, leaping up in tall spray which fell back, baffled and beaten. At last the sea lay quiet and still, and cried out to the sun, 'Can'st thou not help me?' 'Yes, I can,' said the sun, 'if thou wilt let me.' And the sun sent down a noiseless ray, warming and loosening the water; and lo! the sea knew not how, but cried, 'I am there.' "

Believing is looking up at the Sun of Righteousness when all our struggles are o'er. It is letting Him shine down upon us and lift us up into His bosom.

Doubt and despair refuse to look unto Him and be saved, while faith flies away, floating triumphantly in the heavenly blue, to come down like the cloud in rain upon the thirsty earth. The secret is to let the Divine Redeemer raise you out of your sins, your fears and failures, giving you a hiding-place among the heavenly places in Christ Jesus.

The watchword of religion, of science and discovery should be, "I believe more than I see or know." This is the victory that overcomes the world of sin, of ignorance and of undis-

covered countries; faith in the unseen is the mighty revealer.

Hearing God's Voice.—Hebrews 3:7, 8

Humboldt had an Arab guide whose eyesight was so keen that he saw with the unaided vision the moons of Jupiter. The eye can be trained. So can the ear. The trained ear of a naturalist hears voices that the rest of us are deaf to. So does the trained ear of the musician. The trained ear of the life-saver in the surf at Atlantic City distinguishes among a thousand merry voices the one cry for help, the call of distress. Some people can hear the voice of God where others think there is utter silence. It is the part of wisdom to train the spirit to recognize the voice of God when He speaks. For God speaks, not only through nature, the moral law, the Bible, and Jesus Christ, but through the providences of our lives. He speaks through the crises of our lives, through single episodes which assume the character of crises. A youth sat in a Sunday service, and during the sermon was impressed that this was the time of all times for him to bring his hitherto indefinite thinking about religion to a definite point. It came to him as he listened, "This is the day of my visitation; iti is now or never." He yielded his will to the Supreme Will and afterward he was heard to say again and again, "I am glad I settled it when I did."

Divine Healing.—Isaiah 53:5

To appreciate this beautiful figure, we must be conscious, first of all, of our malady and acknowledge that we are in a sore plight. No one wants a physician who regards himself as being in good health. False shame sometimes causes people to dissemble their sickness and conceal their wounds. That is a very dangerous procedure; such a delusion may prove fatal. Let us honor God by believing that He speaks the truth when He declares all men mortally ill, and let us gladly take to the medicine which He has prepared for us. We are healed by the wounds of Jesus. How? He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities. Our sins were laid upon Him and permitted to carry on their ravages upon Him. Accordingly, they are taken from us. The cause of our misery has been removed; the fountain of our diseases has been stopped. Now the healing process may begin. We are to become sound again in our inward life. The wounds of our conscience are to close. Our habitual sins, which are like festering sores, are to disappear. This is to be accomplished by our taking refuge in the wounds of Jesus.

The Call to God.—Numbers 10:29

Moses appeals to Hobab, his brother-in-law, urging him to journey with them to the promised land of Canaan; but Hobab, being contented with his own home land and people, was willing to let well enough alone, having no aspirations after higher and better things. He was not inclined to make sacrifices, either for his own good or for the benefit of others. It was then that Moses made a second appeal, saying, "If you will not go with us for your personal good, think how much we need a man like you, acquainted with the wilderness life and the tribes therein. Come, therefore, for the sake of Israel, that you may be eyes to us in the desert, helping to guide us to the hoped-for land of Canaan." Hobab, touched by this appeal, responded favorably and thus gained good for himself by being willing to help do good for others.

Should not every one feel that God's call means first self-surrender and second self-sacrifice for others? First, be in Christ a new creature, and second, be with Him working to rescue all the world. Should we not seek salvation for our own sake, that we may become fitted to work for Jesus' sake and for the sake of humanity?

"Be Not Afraid."—Matthew 14:27

If our life has been in lovely valleys, amid beautiful gardens, flowers and fruits, we have walked pleasantly with the Master and felt it good to be there; but when called to climb the summits of sacrifice, to scale the heights of self-denial, bearing the cross up the rugged hill, what visions we have had of Christ's power making us more than conquerors! What vistas of new horizons have appeared, showing that Delectable Mountains are grander than gentle valleys! Even the solitude of the desert is made beautiful by His divine indwelling.

Christ comes so much nearer to the soul in the storm or on the desert, in solitude and suffering, than in hours of prosperity and happy surroundings. He speaks from the bush of fire to a desert wanderer that he may become a leader of the people of God, a helper to redeem a world. Such solitude is sweet if Jesus be there as a partner of our joy. He can make the desert blossom as the rose and make everything live whither his river of life cometh.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Heed the warning signal. Traffic needs it. Industry needs it. Human life needs it emphatically in this age of rush. Sometimes we ought to "stop, look, listen." Jesus has given many warning signals in parable.—Luke 12:39.

The Servant Beater

Matthew 24:45-51.

Leisure more than labor tests the man. The idle hours reveal our inmost life. "Therefore for every idle word we must give an account." When the manager thought his master tarried he showed his cruelty to servants.

The premillenarians take advantage of this, and they urge all to be very diligent, because at any moment the Master may come. The same is true with those that do not believe this specific dogma. Death may come at any moment to anyone; and so we ought to be faithful. This is the parable.

We ought to live every day and hour the way we want to be found when the summons comes to us to quit work, and appear before God. Faithful is the word Jesus uses; and it is the one for us. "Blessed is that servant whom his Lord shall find so doing." We can constantly live in that spirit of fidelity to God and our fellowman.

Some laborers do their best work when the boss is around. They waste much precious time though they are paid for every moment. Labor unions are trying to remedy this wrong done to their organizations. Jesus has been trying to enforce the Golden Rule in everything. The Church is trying to make every member faithful every day of the week. This is more than public worship.

The brow-beating white man is to blame for the outrages that were committed against the early settlers by the Indians. Faithfulness on the part of all the early colonists would have cemented the goodwill of the natives. The same is true in America. The cruelty of a few slave owners, like Legree, turned everyone in the North against human slavery. The whole Cause of Jesus Christ on earth is affected by the unfaithfulness of even a few of His servants.

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In proportion as it is made easy for the world to come into the Church, the world does not care to come in; or coming, corrupts the Church.—*Rev. George H. Lee.*

The Self-Deceived

Luke 13:22-30.

Some hypocrites do not know themselves. Many people think themselves better than they really are. Thinking oneself good does not make him good. Jesus denounced the "whited sepulchres." Some think they are honest with their fellowmen, although they are very unfair. Jesus gives warning.

This parable dwells especially upon the soul's relation to God. Jesus on different occasions warned the people against this self-deception. Matthew tells us (7:21) how a tree may be known by its fruit, and in the same way a life is known by its actions. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven."

"Many shall seek to enter in, and shall not be able." They put off entering into true relations with God, until it is too late. "The door is shut." Decision as early as possible is wisdom. Procrastination is folly, perhaps suicide. "Strive to enter in."

"I know you not, whence you are." Get acquainted with Christ personally, not by hearsay. A man may know the Bible, but never truly pray to God, nor desire to live in the spirit of Christ. "Depart from me, ye that work iniquity."

"Come unto me, and I will give you rest." Accept the invitation now. "Ye will not come to me, that ye might have life." "If any man thirst, let him come unto me and drink." "Abide in me, and I in you."

Heaven will be full of surprises. Many expected there will be conspicuous by their absence. And millions from the ends of the earth will be at home in heaven. Peter does not have the key. Every normal soul has his own key, determines his own destiny, chooses his own course and company. Be sure you have the right key, to the right door.

"By this shall all men know that ye are my disciples, if ye have love one for another." The spirit of Christ is life and heaven.

* * *

There can be no Church on earth for us unless we can put up with faulty church officials and members, and have the Divine Grace to think our own faults the greatest of all.—*Rev. George H. Lee.*

Foolish Flappers

Matthew 25:1-3.

This is a gay world. But gaiety is not all. Even the gay may be good; and they have the greatest cause to be gay. It is folly to be only gay. Many flappers are as good as anyone; but some are very foolish, foolish virgins.

The wedding feast was gay and right. It represents God providing all possible blessings that we may be happy and contented. He wants us all to participate; but He expects us to be reasonable and serious and forehanded. Too many accept gladly God's bounty and spend it as they go, thoughtlessly.

The "ten virgins" had the same kind of lamps with vessels to hold the oil for the wick. They represent those that seem all alike, but with a great difference in the inward life. Fashion today standardizes the outward appearance. "Man looks on the outward appearance; but God looks on the heart."

What does the oil signify? The grace of God in the heart is the staying power. When the love of Christ animates the soul the light does not die. No crisis can extinguish this light of life. It was foolish not to have oil in the vessel of the lamp. It was a lack that could not be overlooked. It is far more foolish for women or men to go through life, knowing they must meet emergencies, and eventually meet death, and yet have no assurance of the spirit of God in their heart.

Christ is "the light of the world," and He is the "Light of life." Having Him in our heart, loving Him, filled with His Spirit, we have the light that never fails, but shines more and more unto the perfect day. The reason the foolish virgins were not allowed to enter later was because they never had received Christ into their hearts. "He answered, I know you not."

"Blessed are those servants that the Lord when He cometh shall find watching" (Luke 12:37). "Let your loins be girded about and your lamps burning." "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Then His coming will bring supernal joy.

Saying versus Doing

Matthew 21:23-32.

"The chief priests and elders" quibbled over the authority of Jesus for teaching contrary to theirs. Jesus by this parable showed that it was the truth, not the teacher, that mattered. He was pragmatic. Listen!

"What think ye? A man had two sons. Which of the two did the will of the Father?" They did not need to be told. They did not need to ask Him, Who art thou? Why do you teach? How do you know? Doing is the real thing.

"He that heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock . . . and everyone that heareth these words of mine and doeth them not will be likened unto a foolish man that built his house upon the sand" (Matt. 7:25-27). You can't bluff God.

Some fool themselves, and think they fool others, by promising to be good, and to do right things. They often promise readily like the second son, "I go, sir; but went not." Others really intend to fulfil their promise; but they dally and do not rally. They let other things push aside their duty. They procrastinate. They prevaricate. And thus they lose out. Beware!

The end of life and not the first counts. Judas was a sweet baby but he died a despicable traitor. Mary Magdalene was a bad woman for a while; but she was won for Christ and for Christian womanhood. "Let the dead past bury its dead." "Act in the living present." Believe in Christ and work up. That is the honor, and that is the salvation. "Jesus saith unto them, verily, I say unto you that the publicans and the harlots go into the kingdom of God before you." "I came not to call the righteous, but sinners to repentance." They must accept and come to Christ; then God buries their past sin and folly in the depths of the sea of His forgetfulness. The first son "answered and said, I will not; but afterward he repented and went."

"True religion and undefiled before God the Father is this, to visit the widows and fatherless in their affliction, and to keep oneself unspotted from the world." "If a brother or sister be naked and in lack of daily food; and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body, what doth it profit?" (James 2:16).

* * *

THE Bible is not primarily history or poetry or rhetoric or argument, but the revealing of the mind and ways of God to us; and there can be no doubt that God intends us to give a great deal of prayerful study to it daily and weekly. All this becomes self-evident to those who search it; and the burden of proof rest on those who deny it. "Search the Scriptures."—*Rev. George H. Lee.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

And thus they talked, as the occasional lighting-up of the fire-flames drove back the ominous black of the oak trees, forming mosaics against the darkening sky. Here, aloft, alone, the world fell away from them. They were two lone creatures on an uninhabited planet, and neither cared just then if it remained uninhabited forever.

Chapter 33

The Inevitable Happens

AFFAIRS at Nazareth moved on in their quiet but effective way. To Bettie the days seemed winged with powerful pinions, and the nights jeweled with the flash of fast-flitting stars, which but twinkled once and were gone. Commencement arrived, the last exercise passed, and she still remained. She, in her turn, was to be "big sister" to two new girls from the city, and must write them letters before she left for home. She was wild to get home to her loved ones, but experienced a painful regret to leave Nazareth even for the short summer vacation. By Friday she had packed, and was ready to depart. She must hasten her steps to reach home before the week ended.

And then, Mrs. Coleman beguiled her with one of her charming innovations. Bettie must remain with her until Tuesday. Saturday they would motor to Tropic with Harold and Doctor Coleman, and Bettie could pass the night with her new friend, Doris. Sunday they would hear Harold preach twice, and by the starlight they would motor back to Nazareth. Monday evening they would climb the hill above the college and spend their last hours together in a "bacon fry." It was to be a perfect ending to a pleasant year. And Bettie agreed.

The program went as planned. Doris was wild with the pleasure of having Bettie with her. She had resolved to give her life to religious work and would enter Nazareth in the fall to qualify for a Pastoral Helper and Director of Bible School Education; and so there were many questions to ask, and plans to be made. Bettie was importuned by those who remembered her part in the dedication services to sing for them, and she sang in her own sweet way a solo at each service. Harold, under the inspiration of her bright eyes, outdid himself, and Bettie sat in awed pride beneath his masterly sermons. And what a perfect night followed!

Harold himself drove the car, and Bettie nestled beside him. The route lay over the course he had covered that tragic night of Helen's suicide. He pointed out the turn in the road where Bettie had first seen his headlights that night. They passed the spot where her automobile had stood, and from which she had pitched out into his arms. They turned the corner where his roadster had waited to receive the fainting girl and whirl her away from her innocent escapade, in a wild ride through the night. And at the place where she had regained consciousness to find herself in his protecting arms, he reached out and gave her elbow a reassuring caress. She said nothing, and Harold did not know how she thrilled at the gentle touch.

All four were interested in the recital of various details of the tragedy which seemed now as having occurred ages ago. All four were there, but for a while Bettie could sense but two, and she dreamed of that wild dash of the two away, away, beneath the kindly stars. But now it was away, away, forever!

The climb up the hillside the next evening was a slow but happy one. Harold carried a basket. Doctor Coleman swung along by his side, bearing a hatchet and a stick of dry kindling-wood. Mrs. Coleman carried a downy cushion under each arm. Bettie, in happiest mood, was bearing a short iron frying-pan, upon which, in mock imitation of a banjo, she was thrumming imaginary strings and singing sketches of humorous songs, college airs, and even improvised ballads. One which met with the heartiest response was as follows:

There were four people of Nazareth,
Who climbed the hill in glee,
To search for hidden treasures
Beneath an old oak tree.
But one went lame from exercise
And was compelled to flee—

'Twas I who thus deserted,
And only left you three.

And then the chaperones rebelled
And left him, arm in arm;
But Harold kept on climbing;
He had no fear of harm.
And when he reached the oak tree
He digged the treasure up;
It proved to be a jug of gin,
And an orange-colored pup.

"Why, you preposterous girl," remonstrated Mrs. Coleman. "The idea of introducing such debasing thoughts into this select company. I am shocked. Where did you get your depraved notions?"

"In the Ladies' Home Jewel," sang out Bettie. She knew that Mrs. Coleman looked upon this magazine as her greatest literary treasure.

"Why, Bettie Marshall, you are irrepressible," chided Mrs. Coleman. But she joined in the shout of laughter which went up.

"Oh, well!" expostulated Bettie, laughing, "if that does not suit you, I shall substitute this for the obnoxious stanza:

And when he reached the oak tree,
He dug so hard and long
That his tender hands were blistered
And all the world went wrong.

"Revise it again, Bettie," suggested Doctor Coleman. "It does not do our itinerant tin-peddler full justice. It is not to my taste, yet."

Bettie was too busy to wonder what was meant by the "itinerant tin-peddler," but it caused Mrs. Coleman and Harold to explode.

"Well, you people are hard to please," Bettie complained. "I have an enormous task on my hands, or rather on my Olympian brow. How about this?

And when he reached the oak tree—

"How many times must I reach the oak tree?" thrust in Harold.

"Your royal highness must not embarrass the court jester," she retorted. "You will have to reach it again. Listen:

And when he reached the oak tree,
The treasure waited there;
It was a beauteous princess:
Rich and very fair.

"Best of all!" chimed in the two older people; but Harold said nothing. What was this girl trying to say?

"Harold, why don't you applaud? It is the best I can do for you," she teased. "Now, just because you did not, I shall add another stanza:

And as he reached to take her
Within his hungry arms,
She disappeared and warned him:
"You lack the magic charms!"

"Poor Harold!" he volunteered, in self-pity.

"Poor Harold!" she mocked, teasingly. "I might extricate you yet from all this in another stanza, but I broke my X string, and we are at our journey's end. I am too hungry to play troubadour any longer. Now for the fire, and the odors of toast and fried bacon! My banjo is better fitted for that kind of a tune. Say, this hill is the top of the world!"

"Nearer the center of Paradise," rejoined Harold, meaningly.

"Paradise had more pleasant odors than even frying bacon," she rejoined.

"But no fairer angels," retorted he.

"Here, kiddies," chimed in Mrs. Coleman, "I suppose that is a compliment to us; but it is full time to stop this nonsense and get busy. There is work for all."

While Doctor Coleman split the stick of wood he carried into fine splinters, Harold gathered an armful of dry twigs and fagots. Mrs. Coleman unpacked the basket, and Bettie cut the loaf of bread into thin slices. They brought two flat stones near together, and in the space between a fire was kindled. While it was gaining headway Harold cut two sticks, and sharpened the fork at one end. One of these he passed to Bettie without looking up, but she refused to accept it until he paid her the compliment of smiling into her mischievous eyes. Then she took it without further persuasion. They each speared a slice of bread and held it to the coals for toasting. While they were doing this, Mrs. Coleman covered the bottom of the frying-pan with slices of bacon and supported it on the stones over the fire. As it began to fry, Harold soberly leaned toward Bettie and whispered:

"Do you see what an inhuman thing you have done? Just listen to the Fairy Princess you imprisoned in that frying-pan, sizzling."

In reply, she shot a scornful glance at him, and wrinkled up her pretty nose in mock reproof.

When the toasters had laid out several pieces of well-browned toast on a newspaper spread near by, Mrs. Coleman covered them with slices of the fried bacon. She then broke eggs into the frying-pan. By the time these were fried the toasters had ready more toast. An egg was placed upon the pieces of bacon, and the second slice of toast placed on top. Generous, thick sandwiches were thus built up. Each hungry picnicker then held a sandwich in one hand which he munched from time to time, while with the other hand the process of providing more was repeated. One who has not had the experience of preparing and eating such a repast has no idea of the keen

enjoyment such a meal in the open air provides.

As they glanced now and then into the cool shades of the oaks, then down upon the College and village spread like a swarm of fireflies below, their æsthetic tastes were satisfied as well as the physical. Bettie and Mrs. Coleman were very happy, and occasionally their voices joined in snatches of song. Both Doctor Coleman and Harold remarked upon the perfection with which their voices blended.

"Don't all angels' voices in Eden blend?" questioned Bettie.

Their appetites satisfied, the ladies sat upon the cushions, while Harold gathered up the fragments and repacked the basket. More fuel was added to the fire, and they sat talking and watching the flames, while the evening dampness crept up from the valley, and twilight came on apace. The western clouds were lit up in gorgeous colors, but were almost indistinguishable through the dense trees. To get a less obstructed view, Harold and Bettie climbed over the rocks to a vantage spot some yards away, from which the heavens displayed the old, but ever new, dissolving effects of passing from silver to gold, then copper red, and then finally to misty purple. It was a coloration effect, touched lingeringly by the Creator, and richer than any human artist could paint.

Returning shortly to the fire, they found it replenished and the flames dancing merrily in the deepening darkness. The two cushions were there side by side on the log near the fire. But Doctor and Mrs. Coleman had gone, and the basket and other impedimentia had disappeared with them.

"Is someone starting a game of hide-and-seek?" asked Bettie.

"Typical chaperones are they!" added Harold.

"Thought they were in the way, the dears," replied Bettie.

"Rather cruel of them, anyway," Harold reflected. "Poor Babes in the Woods are we. What shall we do about it?"

"They know we do not need chaperones, Harold."

"And why not?"

"Oh, just because chaperones are necessary evils, when people are inclined to be indiscreet; but they trust us."

"Is that your idea of a chaperone? Mine is different."

"What is yours?" she questioned.

"Chaperones are the court-plaster pasted over Mrs. Grundy's mouth," he replied.

"Are you still so thoughtful of my reputation, Harold?" And Bettie perversely seated herself on one of the cushions. "Sit down, Harold; tomorrow we separate for the vacation. Let us take advantage of this intentional kindness and watch the pictures of the flame and smoke in the fire. It is so quiet here, and we are really at the top of the world."

"And I repeat, Eden, Bettie, rather than the top of the world."

"What is the program for this summer?" she asked, steering the conversation from dangerous ground. He seated himself by her side.

"Tropic, most of the time; Summerville occasionally."

"Why Summerville occasionally?" she asked.

"Can you guess?" he retorted, mischievously.

"Perhaps," she retorted laconically.

"May I come?" he asked.

"Why, sure you may; but why don't you ask me my program?"

"Because I know," he insisted.

"Such presumption!" she exclaimed. "You deceive yourself. I guarantee you do not know my program at all."

"Well, tell what you plan: I will check off my list of predictions as you proceed," he insisted.

And thus they talked, as the occasional lighting up of the fire flames drove back the ominous black of the oak trees, forming mosaics against the darkening sky. Here, aloft, alone, the world fell away from them. They were two lone creatures on an uninhabited planet, and neither cared just then if it remained uninhabited forever. Finally Bettie sprang up.

"The fire is nearly out. It is getting late. We must go."

With a sigh, Harold arose and reached for a cushion. Bettie took a step nearer and reached also. A pebble beneath her foot turned, she caught her toe, and gracefully pitched into Harold's arms. All artificialities were swept away in the contact of her body with his. His arms tightened about her and held her fast. She moved as if to get away, but as his grasp did not relax she saw how futile remonstrance was, and quietly pillowed her head upon his shoulder.

Perfect silence reigned. Then she raised her face. A fitful belated flash of firelight showed it mischievously near his own.

"Well," she teased, "what have you to say for yourself?"

"Nothing, Bettie dear. My heart speaks for me—and you know what it says."

"Yes." And her face sank again on his shoulder.

His lips touched the beautiful hair as reverently as a maiden's prayer. His whole body thrilled from the touch. She felt the caress; shortly she moved agan, and her lips came close to his. He felt her breath.

"Do you know what my heart says to yours?" she challenged, her face again lit up by the dim flicker of the waning fire.

For answer he pressed his lips to hers, while her body trembled under the caress and his own heart almost stopped beating.

"What use for words when the heart speaks thus?" questioned the sweet voice, as she again bowed her head upon his shoulder, and one of her fair arms stole gently around his neck.

A few minutes later the two plunged into the Coleman bungalow, but stopped, abashed, as the two deserting chaperones quietly looked up from their books.

"Well!" exclaimed Doctor Coleman.

"Well?" Mrs. Coleman inquired.

"Well?" echoed Bettie, as she turned toward Harold.

"Well, we're engaged!" Harold announced.

"At last?" suggestively questioned Doctor Coleman, with a laugh.

"Fact!" reiterated Bettie. "Harold was too modest to ask me to marry him, yet; but I'm going to anyway. Do you think he will?"

"I see no chance for him to escape," laughingly answered Mrs. Coleman.

"We expected as much," vouchsafed Doctor Coleman. Mrs. Coleman came to the happy couple, threw one arm around Bettie, and placed the other hand on Harold's arm.

"I knew it must be," she said, tenderly, "and I am so glad."

The next day, as the couple passed down the street to take the train for Summerville, they passed two of the village characters exchanging comments and tobacco on the corner. They looked after the two with interest.

"Looks like another life sentence," volunteered Abe Toner.

"Yes, Abe; we've seen several such cases in our times, eh?"

"Yep. And say, Jim, did you ever hear of any divorces among them?"

"Nope, not one. But how do you explain it?"

"My theory is that daily acquaintance in the classroom shows up all good and bad traits, and that the young people are not left to guess much about each other."

"Yep! And, besides, these young people at Nazareth are the finest in the land. Young people at home have no such first-class opportunities for making a choice."

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

The Book Called *Creation by Evolution*

THE book known by this title, just from the press at this writing (June 14th), will no doubt attract a good deal of attention. It is edited by Frances Mason (Frances is a woman's name), published by The Macmillan Company, New York, written by a number of outstanding adherents of the evolution theory, and costs the neat sum of $5.00. There! we have given you the facts, so that, if you want to, you can buy the book and read it for yourself. In doing this, we may not be playing politics, but we are showing the spirit of fairness and open-mindedness in calling attention to books on the side of evolution. We are not adept in the arts of disguise.

On the title-page a great claim is made for the book. It is called "a consensus of present-day knowledge as set forth by leading authorities in non-technical language that all may understand." You will observe that the claim is here set forth that the book contains "present-day knowledge," as if it were all included in this publication. It also claims that the writers are "authorities," and therefore the question of evolution is to be settled by "authority." Moreover, it is a "consensus" of such authorities, just as if all "authorities" were agreed on the subject of evolution. These are tremendous claims, but they are characteristic of the promoters of the evolutionary hypothesis.

Before we go into details we desire to make a few general observations on the book. In the first place, the title itself is a misnomer. There is and can be no such thing as "creation by evolution," if terms are used in an accurate way and according to the scientific sense. Evolution, even if true, could create nothing. Therefore this book by "leading authorities"

uses a capital term in an elastic and non-scientific sense. To create means to bring something entirely new into existence—something that had no previous existence. It refers to *noumena,* substances, things in themselves; in German, *das Ding an sich.*

But by evolution no new subsistence or entity can ever be brought into being. The most that could be done through evolution, if proven true, would be to develop a subsistence that had been previously created, and that had been endued in its very creation with the potentialities for such development. By development new forms can be brought into existence, but no new entities or substances. For example, given matter as a subsistence, it can be molded into a great variety of forms; but matter must first be created. Given a living germ-plasm, it may, under proper conditions, produce a form that is quite different from itself. Given hydrogen and oxygen, they will, if mingled in the right ratio, produce a new emergent form, namely, water; but that is not a work of creation, because no new substance has been added in forming the new molecule. As long as scientific men continue to use terms in an elastic and inaccurate sense, misunderstandings will arise and the debate will go on.

To make the problem perfectly lucid, let us give a few examples of true creation. If there ever was a time when no matter existed, and then matter came into existence—that would be pure creation. If there ever was a time when there was no physical energy, and then it came into existence—that would be true creation. If there ever was a time when there was no life in the world, and then life came into being—that would be another act of pure creation. Thus creation and evolution ought never to be confused; they are mutually exclusive terms. Real thinkers will be able to make distinctions between things that are fundamentally different.

By the way, the difference between creation and development has been pointed out so often by writers on the anti-evolution side that it is little less than amazing to find no recognition of the fact by a single one of the twenty-seven contributors to this massive volume.

This leads to our second observation. Except in one instance, not one of these learned contributors refers to a single anti-evolutionary work. In most cases a brief bibliography is added to each chapter, but only pro-evolutionary works are listed. The one exception is made by Francis Arthur Bather, of the British Museum, who includes Professor George McCready Price's *Evolutionary Geology and the New Catastrophism;* but even he makes no reference to it in his article. For this reason the difficulties that have been raised again and again by anti-evolution writers receive scarcely any notice in this treatise. They are largely ignored.

It is also worthy of remark that nothing new in the way of fact or argument is presented by these contributors. These same arguments that we have known and noticed for many years are here repeated, while no recognition is given to the arguments brought against them again and again. The anti-facts and anti-arguments are simply ignored.

Most of the writers of the volume seem to have a special dislike for the doctrine of special creation. To them it seems to be the great *bete noire.* This antagonism appears again and again on these pages. Any introduction of the supernatural at any point in the whole process seems to stir the hostility of these scientists, with one or two exceptions. God is mentioned a few times, but He certainly receives slight consideration. We wonder why they are so opposed to the idea of special creations. Would it not be an ennobling thought if men could feel sure that God entered into nature's processes creatively here and there, wherever something absolutely new, such as matter, life and personality, were brought into existence? Why should such a conception be objectionable even to the scientific mind? Moreover, how could a new entity or principle or force come into existence save by an act of divine creation? That is a question that the scientific mind cannot help raising.

To go a little more into detail. The preface of the book is written by the editor; a foreword by Dr. H. F. Osborn, and an introduction by Sir Charles Scott Sherrington. The first article, entitled "Evolution—its Meaning," is contributed by Dr. David Starr Jordan. He contends that the changes in nature brought about through evolution "are *orderly,* never random nor accidental." He seems to imply that the idea of special creations would not be orderly. Why not? If God created the various forms of life and put each one in its place to perform its specific function, would not that be the creation of an orderly regime? It certainly would. It would be a much more classifiable and reliable economy than one of flow and flux where types were constantly merging and running together. Such a mutable scheme as the evolutionists advocate would be a welter, not an orderly cosmos.

Dr. Jordan holds that bionomics—another

name for organic evolution—involves the idea of the "transmutation" of species, and that only "through natural causes (there are no others)" (p. 2). Again (p. 3): "But the lesson of all science is that whatever takes place in nature is natural; not 'supernatural.' Indeed, to science 'supernatural' is a meaningless word. It concerns either nothing at all or something not yet found out. We might say that the term 'supernatural' can be applied only to a set of conceptions that are held by minds that have not learned that all facts of human experience are natural."

There you have it in all its bald simplicity! Let a man once get into the stranglehold of evolution, and he is prone to delete the supernatural from the world. If all human experience is merely natural, then your conversion and mine, wherein we received the assurance of pardon, salvation and truth in Christ, did not come from a supernatural source. Then our Lord must have been mistaken when He said to Nicodemus: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." Then our minds, so wonderfully evolved through millions of years, fooled us into thinking that the experience came *from Christ*, when, after all, it came only from a natural source! A strange entity is this "evolved" mind!

We are glad to see Dr. Jordan admitting the well-known fact that all life comes only from antecedent life (p. 4)—a fact that all biologists must admit, as far as observation and experience go. But he adds: "As to the origin of life on the earth, we know nothing whatever." He thinks that "speculation about it is more or less futile; indeed, it may be mischievous," etc. Of course, this means that the Bible gives us no certain information when it tells us that life began by an act of divine creation. So of course we see here once more the natural attitude of an evolutionist toward the Bible. For our part, we cannot help thinking that, while we cannot prove it by materialistic science, the higher sciences of psychology, ethics and theology lead us to the inevitable conclusion that the only adequate and rational explanation of the origin of life is that it came as a creative act of God. If reason is of no value in science, why use it at all, even to propagate evolution.

We marvel at the futility of such out-of-date flings as these (pp. 9,10): "We now understand, for instance, that the stars are not pinholes in the celestial floor through which the rain drips upon us; that the sunset is not lighted by the red flames of hell into which the sun daily sinks; that planets are not carried back and forth by angels," etc. Why does Dr. Jordan write in this perverse way? Whom is he driving at? Does he mean to intimate that Christian people today hold such puerile views and that the Bible teaches them? It is another case of setting up a man of straw in order to watch oneself tearing it down—an exploit that requires no skill or wisdom.

Another ugly fling at some one is found on page 10: "Does any educated person now respect the dictum ascribed to Archbishop Ussher, who said, 200 years ago, that 'heaven and earth, center and circumference, were created all together at the same instant, with all the clouds full of water, on October 24, 4004 B. C., at 9 o'clock in the morning?"

Is it possible that this ancient allegation is repeated today against evangelical believers? Has Dr. Jordan never read a good work on Christian evidence among all the scores on scores that have been published? We reply that no "educated person now" advocates Archbishop Ussher's view. Dr. Jordan is behind the times in making this charge against Christian people who hold to the fundamentals. He ought to know better than to make such an allegation, since he looks upon himself as "an educated person." More than that, intelligent publishers ought to know better than to put their imprimateur on a book whose authors make such foolish and outmoded statements.

Still more, we have again and again seen the above calculation as to the time of the creation attributed to Archbishop Ussher; but we have never seen any one give the source of it. We should like to have some one cite the book and the page on which the Archbishop made the statement. But why scoff at Ussher? He was a good and honest Christian man, and based his calculations on the data he had at hand. How do the evolutionists like the thought that some time their successors may jeer at *their* mistakes as if they were a set of dumkopfs? All this contempt which evolutionists cast upon the fathers is out of place, ungracious, unwarranted, and indicative of the "superiority complex."

Consider this (p. 11): "Is not 'creation by evolution' a far more exalted conception than any creation by fiat imagined of old? And does it not reveal a Godhead infinitely worthy of obedience and adoration?"

Our reply is an emphatic No! In the first place, this Jordanian assertion is a direct rejection of the Biblical record, which teaches the doctrine of creation by fiat as clearly as the

sun in the sky at midday when no clouds obscure it. But compare the Bible doctrine of the direct creation of man in the divine image, a rational, ethical and spiritual personality, with the idea of his descent from the brutes of the forest and jungle. Look at the pictures of man's supposed predecessor in the famous Hall of Man in the American Museum of Natural History. Look at the beastly faces and forms of the Java-ape man, the Piltdown man, the Heidelberg man, and the Neanderthal men, and then say whether you think any of them could be identified with the first man of the Bible who was created in the divine similitude! It would be sacrilege to suggest such an idea. What is there so ennobling, anyway, in the conception that God evolved man by an age-long process through worms, molluscs, lemurs, baboons and apes, or from some other animal stock? And then to think that God would deliberately ordain a regime by which progress would be made through countless eons by means of the gory struggle for existence! How can men call such a doctrine "a far more exalted conception"?

Professor J. Arthur Thomson, who comes next with an essay on, "Why We Must be Evolutionists," uses a more kindly and persuasive method. He seldom employs sarcasm, and we always read him with pleasure. However, he constantly commits such logical fallacies as the *non sequitur,* begging the question, and the over-broad inference. Let us note a few examples.

He quotes Darwin approvingly as follows (p. 16): "How inexplicable is the similar pattern of the hand of man, the foot of a dog, the wing of a bat, the flipper of a seal, on the doctrine of independent acts of creation!"

Our reply is: It is not in the least inexplicable on the doctrine of creation; indeed, it is precisely what we might expect. If God meant that the various kinds of creatures and man should live together in the same natural environment, He surely would have made them alike in many respects. Had He made them entirely different, they could not have dwelt in the same realm. The world would have been a hodgepodge instead of an orderly and well-regulated economy. If distinct types and species did not stay in their appointed places, nature's domain would be a welter. Fixism of type is an absolutely necessary basis for an orderly regimen. Without it, too, scientific classification would be impossible. Science is possible only where there are well-marked differentiae.

Here is a gem: "The elephant's trunk was a great novelty in its way, but it is just a very long nose with an additional piece, due to a pulling out of the upper lip. This is the evolutionary way!" It would require too many exclamation-points to express our surprise at such credulity! Perhaps Dr. Thomson was not serious, for he himself puts an exclamation-point after the sentence last quoted. That proves that he has some sense of humor.

Nota bene (p. 22): "Man stands apart, and is in important ways unique, but he was not an abruptly created novelty. That is not the way in which evolution works."

This is a direct drive at the Biblical record. If man is unique in important ways, how could he be the result of evolution? Does not the production of something unique require the operation of a Power over and above the merely natural order? Surely it does. The Biblical doctrine of special creation supplies all the requisite power to produce something unique. An all-wise and all-powerful personal God, such as the Bible portrays, could easily have created a human personality who was endued with the ability to hold communion with his Maker.

The next essayist, Professor Herbert Spencer Jennings (Johns Hopkins University), registers his opinion against the doctrine of creation (p. 32). He makes the following frank admissions (same page): "We do not yet understand the causes of these changes; we do not know how they are produced. An immense deal remains to be learned about them."

The enigmatical thing about the mental status of the evolutionists is, that they admit their ignorance of the causes of evolution, and yet are so jauntily sure that evolution has been established. On the basis of special creation we are not so ignorant of the cause or causes of the present status of things. We are not contending that physical science can prove special creations any more than it can prove evolution; we are simply arguing that creation ascribes an adequate and rational cause for the grand effects which we see in nature's domain.

What a cumulative argument Professor George Howard Parker (Harvard University) presents in the next thesis on "Vestigial Organs." According to his statements, man certainly has a lot of left-overs bequeathed him from his animal forefathers. He is a whole museum of bestial reliques. Let us quote:

"If animals were specially created, why should there be included in their bodies parts which are quite useless and often, in fact, positively detrimental to them? . . . No advocate of the theory of special creation has

ever been able to give a satisfactory answer to these questions. To those who believe in special creation the presence of vestigial organs has proved a stumbling-block that they have never been able to avoid."

So Professor Parker (p. 46). Noting his list of authors at the close of his essay, we find that he has not named a single one against evolution, and so we wonder how he can be sure that his objection has never been answered. But we will try to answer him.

We may also ask a pertinent question of the evolutionists: Why does evolution impose on man a lot of useless and even harmful relics? Why does it not get rid of them? One principle of the evolution theory is that useless organs disappear, while useful ones come into existence and develop. Why, then, are not these useless heirlooms sluffed away? Why does not evolution act consistently, seeing it establishes an "orderly" regimen? But do any of the so-called vestiges in man's body tend to disappear? Is the vermiform appendix growing any smaller? Is the coccyx being reduced? Are any of the "useless" glands disappearing? We know they are not. Thus it is evident that they are not useless or they would gradually go out of commission.

Again, according to the doctrine of creation, those so-called vestiges are not useless, but serve some purpose, if not throughout the whole life, at least during the embryonic stage or the period of early childhood. As no child is ever born without them, they must perform some useful function. Many organs that were once pronounced useless, like some of the glands, have lately been found to be actually necessary to man. Dr. Parker says that even the stomach may be removed without causing death, other organs performing its office. But would a child live if it were born without a stomach? The fact that science has not yet found a use for certain organs of the human body is no reason for declaring *ex cathedra* that they are functionless.

The challenge is thrown out why God would create a body with those organs, some of which are liable to disease. We reply, all man's organs, even the most vital ones, are susceptible to many disorders. People die of pulmonary trouble, heart failure, brain storm. Finally the whole body collapses. There is a lot of trouble in the world that we do not understand. On the Christian basis it all has some purpose and will work to some gracious end. On the basis of evolution there is no explanation and no hope of a satisfying solution.

It is possible that the supreme Being who created man's mind and fashioned his body purposely framed the latter with some essential and some non-essential (though useful) organs, so that, if accident or disease should occur to some of the latter class, man could still survive, even though he would not have a complete outfit.

An analogy is also found in the organic realm in general, where we see forms that are necessary to the ongoing of the world, while others are useful but not absolutely necessary, and still others seem to be harmful, at least to mankind. It would be little wonder, therefore, if we should find the same law in the human body.

Our next essayist is Professor Ernest William McBride (London Imperial College), who says "we believe" so and so twice in his opening paragraph. He holds to the evolution theory, and explains it in this way: "But we assume that evolution proceeds very slowly—that great changes require millions of years—so that direct evidence of it is impossible to obtain. To get such evidence, indeed, we should require the notes of some immortal angelic observer who had watched the process of evolution for ages and had left us a record of his observation! All our evidence must therefore be indirect and circumstantial," etc.

What a slender basis for a theory which, if you do not accept it, you are set down as a blockhead and ignoramus! Yet he believes in evolution, and says that the evidence of it is derived from the systematic relations of allied species, from fossils, and from embryology. Then the same old arguments are adduced. The readers of this magazine have been familiar with them for years.

Professor McBride, like his colleagues, is opposed to special creations (p. 52). Certain crabs have twisted and aborted abdomens, but the young are very much like little lobsters. Then he asks: "If these crabs were specially created, why should they begin life like lobsters?" We reply, the Creator purposely made a unified realm with much diversity in it; therefore many species are very much alike, yet with enough difference to constitute them species which never interbreed, and could not do so even if they wanted to. Many of the tiny woodwarblers closely resemble one another in form, size, colors and habits, yet they never cross. They are constituted to live together in amity and serve their purpose in the organic kingdom.

Our author, being honest, commits himself in another way by saying that "fossils preserve only the hard parts, and the earliest fossils

thus far found are already far advanced in evolution" (p. 61). Then the proof of evolution from the simplest form of life, the primordial cell, is lacking, and millions of years are left out in the wilderness of Guessland.

Professor Edwin Grant Conklin contributes the article on embryology. In his opening paragraphs he displays his evident dislike for the supernatural. As usual, his writing here is marked by many *non sequiturs*. However, he admits that "every egg does contain specific kinds of protoplasm, which differ, not only in the different phyla and species, but even in different individuals in the same species."

This statement is significant and instructive. If each kind of egg contains specific kinds of protoplasm, then the Biblical doctrine of the stability of phyla and species is well established, for then each species will breed true to form, will reproduce "after its kind" (Gen. 1:11,12,21,24,25). In fact, it could no nothing other. But note that there is a difference even "in different individuals of the same species." That will account for the variations between individuals of the same species, which is patent in all organic forms, as no two are exactly alike. Yet the border line between different species is never crossed. Even McBride's little "aborted" crabs are loyal to one another so far as the sexual relation is concerned.

Professor Conklin will not have it that the first man came into existence "from the hand of God by an act of supernatural creation." He says that such a belief cannot be held "by enlightened persons who have really studied and appreciated the evidences of man's evolution" (pp. 77,78). Of course, it seems to make no difference to this evolutionist that his statement runs squarely up against the teaching of the Bible (Gen. 1:27). He thinks it much better to believe that "God made the first man as He has made the last" (p. 79).

But how, according to evolution, was the first man made? In some remote age did two monkeys or apes come together, and produce offspring that was human or near human? If so, that was very different from the way the last man was made. The last man was made by the conjunction of two completely human beings who produced offspring "after their kind." Or if we must go back further than the simians to find man's remote ancestor, and at last arrive at the amœba, then the first step in the coming of human beings was very different from the making of the last man, for no one knows how the first amœba came into existence. Figure it as you will, evolution finally runs up against a blank wall and into a blind alley.

The chapter on "The Geographical Distribution of Animals" is furnished by Professor William B. Scott (Princeton University). We have read it with care, but do not find it convincing. Different kinds of animals are found in different localities, on different continents, on different islands, on opposite sides of the Isthmus of Panama. But how do those facts prove evolution? The types of all those animals are fixed; they procreate after their kind, and do not cross with specific types. The duckbills and kangaroos are indigenous to Australia, but their types are just as much fixed as are any other types. You cannot interbreed the kangaroo of Australia with the opossum of America.

Just how to account for the geographical distribution of animals is difficult, and must be left largely to conjecture. It is, however, not a problem of vital importance to human life, but is rather of only speculative interest. Still, if one might venture to suggest a theory, it might run as follows: In the early history of the world, while the primeval animals were still few, the kangaroos, being gregarious, may have wandered off into the southwestern part of the Asiatic continent, because that afforded them the most suitable environment; then by some upheaval Australia became separated from the main continent, and thus that species was confined to Australia. Perhaps in some such way other animals and birds became segregated. One can easily understand that God implanted the roving instinct in animals, in order that all parts of the world might be tenanted by animals best fitted to each particular environment.

Nor is it contrary to facts in nature or the teaching of the Bible that the *milieu* does produce many changes in animals. For example, if a certain class of animals were to move gradually from a warmer to a colder climate, there is reason to believe that their furs would gradually grow thicker and more compact to meet the changing conditions. But that is something very different from the transmutation of species.

There are other important articles in this collection, but our review has already grown to an excessive length. We close here, therefore, not because the other contributions are less vulnerable, but because we must not wear out the patience of our readers.

A Great Number of a Great Magazine

THE April number of the *Princeton Theological Review* (whose arrival was somewhat belated) is a great and permanently valuable number. It contains a number of notable articles. One of them is from the pen of Dr. Robert Dick Wilson, and is entitled, "Foreign Words in the Old Testament as an Evidence of Historicity." What Dr. Wilson has not done in this article to the dissecting Biblical critics is hardly worth doing.

Of course, he does all this in a dignified and judicial way without using any epithets or sarcasm. An outstanding feature of the production is its evidence of scholarship and deep and patent investigation. Back of it lies a life-time of study and research. Look at the learned bibliography in the footnote on the first page, running over on to the next page; then look at all the numerous footnote references throughout the article, which occupies seventy pages of the magazine. This article ought to be issued in a brochure for distribution among all the theological professors and students of the land. If some wealthy man would foot the bills, he would prove himself a real philanthropist, and might do much to save hundreds of the people of our day from the blight of skepticism.

Dr. Wilson's argument is built upon two pillar foundations: 1. That the dates of literary documents can be largely determined by the foreign words and other elements introduced into them from time to time; 2. That the course of Israel's history and that of the associated nations from Abraham to Ezra are clearly shown in the documents which have been preserved to us in the Old Testament. The second proposition is proved by means of the first.

By canvassing the whole history of the children of Israel and noting the various points at which foreign words and expressions were introduced into the Biblical narratives, Dr. Wilson shows that in all cases the infiltrations come in at the right time to establish the historicity of the Biblical narratives. To specify: In the first period, covering the time from the creation to Abraham and Isaac, we find Sumero-Babylonian words introduced, just as we would expect; in the second period, Egyptian words (the time of the sojourn of Israel in Egypt); in the third period, few foreign words, although some Arabic terms occur in the narrative of the wanderings of Israel in the wilderness of Arabia; in the fourth period (the Imperial), words from various nationalities, because David and Solomon had commerce with many peoples around them; in the fifth period, Syrian and Assyrio-Babylonian words; in the sixth period, Persian words. By means of a most elaborate and technical examination Dr. Wilson makes good all these claims.

Here is one statement that is proved beyond a peradventure by his painstaking investigations: "The evidence from foreign words is in favor of placing Daniel and Ezra in the sixth and fifth centuries B. C., rather than later." Will the liberalistic critics take note of this and read Dr. Wilson's convincing arguments, or will they just ignore it all and go on repeating the outworn theory of the late date of Daniel and Ezra? An elaborate addendum on the use of the name of Cyrus in Daniel's prophecy seems to clear up all the difficulties.

Many facts are marshalled on this point. After they have all been canvassed, Dr. Wilson says that the Areamic part of Daniel and Ezra "were written in and about Babylon, Susa and Ecbatana under the conditions existing in the sixth and fifth centuries B. C.," and "before the time of the Greek conquests under Alexander." The language fits the Babylonian period, not the Greek period. The parcelling critics should take note of this.

Let this statement also be pondered by the critics: "As to the Pentateuch, we find that Sumero-Babylonian words are met with in the first chapters of Genesis, and Egyptian in the rest, except in the wanderings in the desert, where the foreign names are predominantly Arabic." Is not that just what we would expect if the Pentateuchal narratives are historical and were written practically at the time the events occurred? To us it looks as plain as day. It is not likely that such foreign words and names would have occurred in "stories" that were largely made up many centuries later. If the account of the Egyptian sojourn and the wilderness pilgrimage was manufactured by some one living long afterward in the days of Josiah or Ezra, how could the scribe have known so accurately just what were the conditions in Egypt and Arabia so many years prior? Yet Dr. Wilson declares that no inaccuracies occur in the Biblical narratives.

At this point we must quote some strong sentences from Dr. Wilson. According to the documentary critics, H and P (parts of the Pentateuch) were composed during or after the Babylonian captivity. If H was written then,

why has it only one Babylonian word and not a single Persian word? Now, Ezra is supposed to have composed or assembled these documents, H and P. But in the accredited writings of Ezra, as given in the Old Testament, many Persian words are used. These facts lead Dr. Wilson to offer some trenchant remarks that are worth quoting:

"There must have been two Ezras, a Dr. Jekyl Ezra, who wrote Hebrew as it had been written a thousand years before his time, and a Mr. Hyde Ezra, who wrote the ordinary language of his time! And this Dr. Jekyl Ezra must have determined that he would compose and edit a Mosaic work, ostensibly the work of Moses, which would fool the whole world of his time and after into believing that it was really the work of Moses! His contemporary, Nehemiah, the minister of the king of Persia and the governor of Judea, and all the priests and Levites and scribes of the second temple, were taken in by him and his allegedly Mosaic work. The great high-priests, the two Simeons, and the learned Jews of Alexandria, and the Ben Siras, and the predecessors of the Maccabees, were all deceived into thinking that the Pentateuch was the work of Moses. There was not a single Jew to protest against the forgery. The generation of Mattathias gladly laid down their lives rather than cease their devotions to its commands and regulations.

"Believe this who can and will. As for me, I cannot believe that there ever was among that brilliant nation which, along the line of its historic development, produced and was led by such men as Abraham, Joseph, Moses, David and Solomon, Isaiah, Jeremiah, Daniel and Ezra—that there ever was a generation so ignorant, submissive and easily beguiled, as to accept without protest or rebellion a system of law so onerous, written in a language so markedly ancient as that of the Pentateuch, less than a hundred years after the death of Haggai and Zechariah, and while Malachi, the last of the prophets, was still in the midst of his labors, unless it was really what it purported to be."

Gathering up the marvelous testimony of language to the verity of the Old Testament account, Dr. Wilson concludes his masterly argument in this way:

"It is testimony which runs like a thread of gold through all the warp and woof of Old Testament history. It can be seen and recognized everywhere by every competent scholar, and it serves to bind the whole fabric together. It gives the relative sequence of events, and brings out the beautiful and orderly design of the whole. It can never be taken away from the fabric without destroying the plan of the whole. As long as the Hebrew Bible exists, this thread will be in it as a witness that the records of the Old Testament, from the first of Genesis to the last chapter of Nehemiah, come from original sources, extending all along the line from Abraham to Ezra. To explain the meaning of these records, such as the first chapter of Genesis, I leave to others, such as Guyot, Dana, Dawson and Price. I maintain simply that the records, so far as anybody *knows*, are correct, and that, when rightly interpreted, they are an 'infallible rule of faith and life.'"

There are other articles in the *Review* that are of signal value. Dr. John A. Faulkner, of Drew Theological Seminary, defends Luther against the misrepresentations of a Roman Catholic author, Dr. John J. Mangan, who has recently written a life of Erasmus. Dr. Faulkner says that Mangan has given "a false picture of Luther." The whole Protestant Church, especially the Lutheran household, is greatly indebted to Dr. Faulkner for his excellent vindication of Luther's character and work.

The reviews of recent books in this magazine are of great value. Dr. H. A. Armitage gives Lewis Browne's notorious book, *This Believing World*, the drubbing it so richly deserves. A very incisive criticism of Dr. Benjamin W. Bacon's last book on Christ and the church is presented by Dr. John R. Machay, of Edinburgh. Dr. Oswald T. Allis pays his scholarly respects to Hermann Gunkel and Harry E. Fosdick. Of the latter's book describing his travels in the Holy Land, Dr. Allis says that it ought to be entitled, "The pilgrimage of a theological liberal to Palestine," for Dr. Fosdick's subjectivism is evident throughout the book. He seems to have a special expertness in finding things he does not like in the Old Testament, revamping the same gray-headed objections that we read when we were a youth in the infidel publications of the Thomas Paine order.

* * *

THE aim of the foreign mission enterprise, as Robert Speer well says, is not the civilization of the world, or its conversion. "The primary and essential aim of missions is to make Jesus Christ known, to accomplish the salvation of individual souls, and to establish living churches in every land."—*Rev. George H. Lee.*

The Christ of the Indian Road

By S. P. Bannerji, Calcutta, India

AS an Indian Christian and a convert, I should like to submit some remarks on this striking book, which a missionary friend sent to me from America some time ago. I see that it has stirred the minds of Christian people wherever it has gone, and I have read with interest many of the articles which have been appearing in the Christian press both for and against it. Critic has assailed critic, but the author's question, "How differs this Christ of the Indian Road from the Christ of the Galilean Road?" remains unanswered. Hence this writing.

Dr. Jones has devoted a whole chapter to the question, "What or Whom?" and he concludes that the determining factor in our faith is to be Whom we believe rather than What. But, after all, if it is to have any solid basis on which to rest, must not our knowledge of the *Whom* be determined by the *What* that has been told us concerning Him in the Bible? How shall we believe on one of whom we have not heard? And what sure footing have we in our belief if we accept something different from what those first and true witnesses of the Word have declared concerning Him and the way of salvation? To "hold fast" to their teaching, as they have again and again exhorted us to do, cannot be to confine the Christ in grave clothes: it is to preserve ourselves from deception. And it is at this point that I feel that Dr. Jones has erred. The What about Christ has been reduced to such proportions that the resultant Object of faith has ceased to coincide with the presentation of Him given us in the Gospel. This is a very significant fact, and one that I believe holds grave perils for the Christian movement in India.

Our statements are to be judged by the impression they produce in the minds of our hearers, and Dr. Jones' book must be judged by the same standard, however sincere and sound in his faith he may personally be. I do not like to refer at once to an outward thing, but its importance in this connection I feel will justify my doing so. Whatever else it may be, it is certainly not apostolic to leave baptism an open question for individuals to decide for themselves. But experience would seem to prove that about the first practical impression this book makes upon the mind of the non-Christian reader is to turn him away from the ordinance. After reading Dr. Jones, he feels that baptism is really an unnecessary thing in a spiritual religion, and may therefore safely be dispensed with—a reflection surely upon the wisdom and spirituality of Christ Himself, who both personally submitted to it and ordained it for us.

In the West this impression regarding baptism may seem to be of minor importance; but in the East, especially among the Hindus, it is bound to have far-reaching and, I believe, harmful effects. To a Hindu, Christian baptism is equivalent to the Hindu rite of *Diksha,* the initiation ceremony by which an individual is admitted as the votary of a particular deity who henceforth becomes his exclusive god. To this deity alone may the initiate look for the salvation of his soul, nor may he at the peril of his soul depend upon or approach to any other.

So, when we omit the requirement of baptism from our proclamation of the Gospel, we in effect allow the professing Hindu believer in Christ to do as he by the natural bent of his mind is so very prone to do—revere Jesus Christ along with all his other gods, and so to come short of that exclusive self-committal to Christ which His claims demand and which alone can bring salvation. That is why any Hindu who reads this book will say at once that baptism is not essential, and coming out openly for Jesus is unnecessary; which simply means that in his judgment it is enough that he as a devotee should gain some sort of knowledge from Christ by which he may become *sidha,* or perfect in his own deity.

Said a Hindu cousin of mine to me after he had read this book, "Why did you play the fool by becoming a Christian, when your own leaders here advocate the contrary?" He referred of course to our social ostracism among the Brahmins because of our baptismal confession. And right here in Calcutta I have heard of at least two Hindu families, all ready for baptism, who suddenly declined it after reading this book. Thus the two prominent Hindus our author quotes on page 176 would seem to have caught the point exactly when they said, "The invigoration of Hinduism is only possible through the Christ spirit" ! ! ! "Christ is the only hope of Hinduism" ! ! ! With all my heart and soul I wish these gentlemen had felt led to say, "Christ is the only

hope of Hindus," for there is a world of difference here. The one means Hinduism; the other, Christianity.

The Christ of the Galilean Road is the Christ of God, who was NOT careful to "stand with the people" or to "work with the national grain," as Dr. Jones tells us Christianity must do to succeed in India (p. 23). No, God's Christ did not do that, and was crucified because he didn't. He called, and calls, men to repentance from sin, including the sin of idolatry, and to be baptized in his name, and so to trust alone in Him for salvation. Whereas this Christ of the Indian Road concerns Himself with our Indian nationalism, brings His truth to us "in the form of homage" (something the Christ of God never did, nor could have done, even to the Jews), and assures the Hindu that he has "not come to destroy but to fulfill," which to that Hindu simply means the fulfillment and "rejuvenation" of Hinduism and all that it stands for. Little wonder indeed that the Brahmin referred to on page 28 was so ready to follow the Christ of the Indian Road in preference to the Christ of our creeds and of our churches!

What a difference also is to be seen in the mission of the two. The Christ of the Galilean Road, according to his own testimony and the united voice of His apostles, came primarily to save us from our sins and thus to give us the fullness of life in the fellowship of God. To give texts were to quote a large part of the New Testament. On the other hand, this Christ of the Indian Road came to supply the "three great elemental needs" of man: "an adequate goal for character; a free and full life; God" (p. 34). Not a word about what God says is man's greatest elemental need, namely, his need of salvation from sin, and consequently not one clear word in Dr. Jones' whole book about repentance, the first condition to obtaining that salvation which is freely preached to us on the ground of Christ's vicarious sacrifice of Himself in dying for our sins, (Lu. 24: 46-48). There is no *expiation* in the cross of this Christ of the Indian Road.

When we examine this new role which our author has assigned to Jesus in the light of the Hindu doctrine of *Avidya,* it is unmistakable that we have here a Christ adapted to the Hindu mind, and just so far a different Christ from that of the Gospels, to whom God summons the Hindu mind to adapt itself. According to the doctrine of *Avidya,* the worst of sinners sins only through ignorance, and the only hope for him lies, not in some vicarious sacrifice, but in the shining of the light of knowledge upon him some day, if not in this life, then in some life to come. The Hindu mind, which is simply the natural mind, is quite made up on the point of vicarious sacrifice. Not only will it not seek it, but even if it meets with it, it will reject it. Thus it comes that Dr. Jones' presentation of Christ in the three aspects mentioned above meets with no opposition from the Hindu mind. Why should it? The offence of the cross to it has ceased. The Hindu mind excuses or ignores sin on the ground of ignorance of knowledge of God. The Christ of the Indian Road seriously raises no question of existent sin or repentance, and thus is established the point of contact. Christ seems to promise knowledge of God to the Hindu as such. Gaining that knowledge, the Hindu is transformed into God and attains Godhood. I need not dilate upon this method of obtaining salvation (?). It is peculiarly Hindu. Because to a Hindu really to know a thing is to be that thing. So when he knows God he becomes God. Where then is the need of any repentance or of any reason for the life that has been forfeited by sin? There is none, and Christ's blood-shedding for the remission of sins is only a worn-out figure of speech. Place the two methods of salvation side by side and you see the difference between them. This Christ of the Indian Road is not the Christ of the Bible, to say nothing of our creeds or our churches. He is the Christ of the Hindu Way.

Dr. Jones, in his eager desire to bring Christ to India, is failing to bring India to Christ. A Hinduized Christ is never going to Christianize Hindus. I must not trespass too much upon your space, but as a Hindu convert I feel this matter deeply. I find my joy and full sufficiency in Christ. There is nothing of any value in Hinduism that is not in still richer and fuller measure in Christ. We need none of the "living seeds" that may be found in the dead hand of a mumified Hinduism (p. 173). We have found purer and better seeds in the living hand of God's Christ. Even to suggest, as Dr. Jones does, that the world would lose anything with Hinduism utterly dead and forgotten, is to my mind to dishonor Christ the Lord, "in whom are hid ALL the treasures of wisdom and knowledge" (Col. 2:3).

To refer to but one of Dr. Jones' "five living seeds" of Hinduism which he would preserve, what has a Christian to do with the Hindu conception of the unity of things? He stresses the Hindu sense of the unity of all life and suggests that it should make for us "a more friendly and meaningful and kindly universe"

(p. 174). But will it? Has it done so for India? And is vegetarianism to become a mark of true spirituality? Mr. Gandhi is a kindly man, no doubt, but when he tells us frankly that to him as a believer in the oneness of all that lives, a sheep's life is just as valuable as that of a man, nor would he be willing to sacrifice a sheep even to save a man (*Autobiography*, V. I, p. 547), we see no promise of any enrichment of our faith through trying to conserve the seed that gave him such ideas. Our Lord, at all events, had no such thoughts, for he said, "Ye are of more value than many sparrows," nor did he hesitate to permit the destruction of two thousand swine in order to save one human life in peace.

In conclusion, I quote the Christian testimony of one of the most prominent of modern Hindu converts, the Rev. Kali Charan Chatterji, who has now gone to be with the Lord. He says: "It has often been asked why I renounced Hinduism and became a disciple of Christ. My answer is that I was drawn almost unconsciously to Christ by His holy and blameless life, His devotion to the will of God, and His works of benevolence and mercy toward suffering humanity. The excellence of his precepts, as given in the Sermon on the Mount, and his love for sinners, won my admiration and my heart. The incarnations I had been taught to worship, Rama, Krinshna, Mahadeo, and Kali, were all incarnations of power. They were heroes, sinful men of like passions with ourselves. Christ only appeared to me as holy and worthy to be adored as God. But the doctrine which decided me to embrace the Christian religion and make a public profession of my faith, was the doctrine of the vicarious death and sufferings of Christ. I felt myself a sinner, and found in Christ one who had died for my sins, paid the penalty due to my sins. This was the burden of the thoughts of my heart: Christ had died and in so doing had paid a debt which man could never pay. This conviction, which has grown stronger and stronger with my growth in Christian life and experience, has now become a part of my life. It is the differentiating line between Christianity and all other religions. I felt it so when I became a Christian, and I feel it more strongly now. A God all mercy is a God unjust, continues to be my creed to this day." So says the Word of God and so says my heart.

Reviews of Recent Books

Inspiration, History, Theories and Facts. By William Albert Ericson. American Tract Society, 7 West 45th Street, New York. $1.50.

How many excellent books are now coming from the press! This is one of them, and one of the best as well. Mr. Ericson is a Lutheran minister of the Augustana Synod. He is stalwart in his faith, and believes the whole Bible to be divinely given and inspired. While he thinks that the word "plenary" is somewhat vague in meaning, he prefers the word "theopneustia," which is a Biblical word and means "God-breathed" (2 Tim. 3:16)—"All Scripture is God-breathed." Of course, Paul here refers to the Old Testament; but, considering that the New Testament is a still clearer and fuller revelation of God's plan of redeeming love and grace, it will apply just as pertinently to the New Testament, thus giving us the complete doctrine of divine inspiration for the whole canon of Scripture. The author first recites the history of the doctrine of inspiration in a chapter of much value, showing that from the time of the Sub-Apostolic Fathers to the present, evangelical theologians have looked upon the sacred record as divinely inspired. He then examines critically the various theories of inspiration; after which he ably discusses the fact of inspiration, and closes with an incisive chapter on some of the "alleged discrepancies" of the Bible. His book is not made up of mere assertions, but is a cogent argument.

Unsearchable Riches. By Arno C. Gaebelein, D.D. Publication Office "Our Hope," 456 Fourth Ave., New York. $1.25.

According to the sub-title, this book is "An Analytical Exposition of the Ephesian Epistle." That is indeed what it is, and a good deal more. With the exposition are mingled both appeal and application. No one can read these spiritual interpretations of the great epistle to the Ephesians without feeling it to be absolutely necessary to his highest welfare here and hereafter to accept the Christ in whom are to be found the "Unsearchable Riches" of redemption and love. Dr. Gaebelein first gives an analytical outline of the epistle, and then sets forth a more extended exposition. It is all done in the author's well-known thorough-going way. We have no hesitancy in recommending it as a most refreshing and uplifting book by one who knows his Bible, who is loyal to its teaching, and who knows why he believes.

The Bible Under Fire. By John L. Campbell, D.D. Harper and Brothers, New York. $2.50.

If the negative Biblical criticism, Modernism and evolution have ever received a knock-out and a knock-down blow, they have gotten it in this stirring book. We congratulate both the author and the publishers for giving it to the world. Indeed, we feel quite grateful that the great Harper firm has placed its imprint on the volume. Dr. Campbell seems to have read practically everything worth while on the subjects he discusses. He quotes many passages directly from the opposition, showing that he has diligently read both sides of the questions discussed, and is not afraid that his faith in Christ and the Bible will be disturbed by a judicial examination. On the positive side, he upholds the full inspiration and divine authority of the Bible. He gives many reasons for the Mosaic authorship of the Pentateuch. His arguments, based on facts, are crushing for the opposition and uplifting for the evangelical faith. Get the book, everybody, and read it, and see the slender ground on which the critics of the Bible stand and on which they have erected their proud but wobbly structure. Even before the book was published there was no excuse for Buttrick, Case, Powell Smith, Cadman, Fosdick, Eddy, Inge and Barnes to publish their literature, but now all reasons for their repetition of outmoded theories have been removed. By buying this book and helping to give it a wide circulation, you will encourage good publishers to issue more books of a solid orthodox character.

The Glory of God in the Incarnation of the Word. By W. H. G. Holmes, M.A. Society for Promoting Christian Knowledge, London, England. $2.40.

There are few things in this book that we cannot commend. The quotation from Dr. George Jackson, the liberalist, is decidedly unorthodox, and a very lame explanation of a Biblical difficulty. But the author's treatment of the incarnation of the Son of God is not in accord with Dr. Jackson's liberalistic method of dealing with the Holy Scriptures. He upholds the true deity and humanity of Christ, and cites the Holy Scriptures fully as the final word on the doctrine. However, we miss any statement regarding the virgin birth of Christ, and cannot help wondering how the Son of God could have truly become incarnate without that supernatural event. Thus there are books published which make one uncertain, not so much by what their authors say as by what they omit to say. On the question of authority and experience, the author is right in holding that there need be no opposition between them. If the prophets and apostles really experienced the fact of a special revelation from God, surely that would constitute its authority for all time.

Lamps of Gold. By Samuel Judson Porter, D.D. Doubleday, Doran and Company, Garden City, New York. $1.75.

The author is the pastor of the First Baptist Church, Washington, D. C. Enclosed between these lids are twenty vital messages, which were delivered at various times and places. They are packed with illustrative material which has been gathered from many sources. There is no very definite theology in the sermons, as, for example, in the sermon on "The Triumphant Tree" (meaning the cross of Christ), we find no mention of the atonement; and yet it does not seem to us that such a tribute could be paid to Christ and His cross without a sub-

Paul the Man: His Life, His Message and His Ministry. By Clarence E. Macartney, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York. $2.00.

You may depend upon it that the portrait here drawn of the apostle Paul is true to the representations found in the New Testament. He is not miscolored according to subjective views. In accounting for Paul's conversion, the author asks this pertinent question: "But since when did sunstrokes give a man a vision of the risen Christ and turn persecutors into apostles?" Then he adds: "This sudden and overwhelming change in his life, which turned the cruel blasphemer into the slave and prisoner of Christ, was due to one thing: Jesus appeared unto him. It was a surpassing act of God's grace and mercy." Dr. Macartney follows the career of Paul step by step, skillfully interweaving the apostle's teaching into the historical narrative. This book may be said to be destined to become a classic in the evangelical interpretation of Paul and his message to the world. It is written in a clear and terse style, and there is no occasion to misunderstand the author's position.

would have liked if Dr. Porter would have gone into the reason of things more than he has. However, his purpose evidently was to create a desire for the inner spiritual life in Christ and an outer life of service that will correspond with and exemplify the life thus begotten. Dr. Porter has ranged widely, wisely and well in his search for material with which to illustrate and enforce the beauty and transforming power of the gospel.

The Holy Spirit. By A. J. Macdonald, M.A., B.D. Society for Promoting Christian Knowledge, London, England. $1.40.

A good evangelical book like this one should not have had a foreword by the Bishop of Liverpool, who cannot quite disguise his liberalism even in the few introductory remarks he offers. The author himself, however, goes right to the Holy Scriptures for his material, and thus gives us a thorough-going Biblical Pneumatology. He also recites the history of the doctrine of the Holy Spirit, and shows that the great ecumenical creeds derived their doctrine, not from Greek and Roman speculation, but from the teaching of the Canonical Scriptures. He reasons well. It is interesting and profitable to follow him as he establishes from Scripture, experience and history the outstanding factors of the true doctrine, namely, the personality, divinity and office work of the Holy Spirit. The closing chapter on "The Spirit Today" gives a practical truth to the doctrinal presentation.

The Best Possible Sunday School. By Walter E. Schuette, D.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. $1.00.

A good many writers and speakers on the Sunday School set the standard so high, and are, moreover, so critical of the workers in that institution, that they rather discourage than cheer and help persons who are trying to do their best. Not so the author of this valuable book. True, he knows how to correct faults, but he does it in a kindly way. Best of all, he knows how to appreciate and praise the Sunday School workers and the sacrifices they are making. This book, small as it is, contains almost everything that can be said about the Sunday School. It is, indeed, a *multum in parvo.* Every pastor, superintendent, teacher, theological student, and, in short, everybody else, ought to get it and read it. It would be most valuable as a textbook in religious education. It might well be used as a text in the department of Practical Theology in theological seminaries; for every young man who is preparing for the ministry ought to have training as to the best method of conducting a Sunday School. Dr. Schuette writes out of a rich experience in successful Sunday School work. He has produced a manual of great and timely value—just what is needed today to help our pastors and churches to establish "the best Sunday School Possible." If you cannot have the "ideal" Sunday School, then by all means have the best you can. Here is your handbook of instruction and inspiration. Get it. Read it. Use its suggestions.

Evolution and War. By Reginald Cock, M.R.C.S. Elliot Stock, Publisher, 7 Paternoster Row, E. C., London, England.

In this magazine for June-July, 1927 (pp. 389,390), we gave a favorable review of Mr. Cock's previous volume, *Genesis Versus Evolution.* The present book is written in no less a terse, clear and vigorous style. The author penetrates right to the heart of the subject by showing the poor scientific foundation of the evolution theory. He masses many crucial objections against it. He shows up the inadequacy of Natural Selection, treats effectively the subject of analogies and homologies, furnishes a capital chapter on rudiments, reversions, and monstrosities, discusses with ability the doctrine of man's supposed evolution, and shows that the basic dogma of evolution, namely, the struggle for existence, if generally accepted, would inevitably lead to war. It would be well for the purveyors of evolution to read the book, and take into consideration the serious responsibility they assume when they advocate their hypothesis with so much dogmatic assurance. We hope this cogent book will have a wide circulation in America.

A Harmony of the Life of St. Paul. By Frank J. Goodwin, D.D. American Tract Society, 7 West 45th Street, New York. $1.50.

No wonder that this excellent compilation has run into the third edition. It certainly must have cost its author an immense amount of labor. He has accomplished his task most effectively. His method is as follows: He gives the text of the Acts of the Apostles as far as it is related to the life of Paul; then in parallel columns he prints the relevant passages from Paul's epistles. In this way he makes a consecutive and consistent narrative, with here and there hiatuses, of course, that no one can fill. However, there is a great deal more in the book. Between the various divisions of the Biblical narrative the author inserts many explanations that throw much valuable light on the apostle's career and teaching. In all cases the author takes the conservative position, although he is well acquainted with the views and arguments of the negative critics. There are seventeen appendices to the volume which greatly enhance its value. The section on the conversion of Paul is a very worthy contribution to the work.

Additional Book Notes

If we believe the Bible, we must also believe in our Lord's second advent. This is the argument of Dr. Norman B. Harrison in his book, *His Sure Return,* of which we have received

the second edition, both editions have reached the sixth thousand. It is published by the Bible Institute Colportage Association, 843 N. Wells Street, Chicago, price 25 cents. Besides the many Biblical references, the author cites numerous leading scholars of the church who have looked confidently for the Lord's return and have cherished "that blessed hope."

In a previous issue of this magazine we gave a strong endorsement of Gerald B. Winrod's book, *Christ Within*. A second edition in paper binding and selling at $1.00, has come to hand, and we are glad to give it our endorsement. It is of great value in calling attention to the fact that to know the historical Christ in truth and reality one must have Christ formed within us, "the hope of glory." After presenting the need of Christ's indwelling, the author shows how inadequate for a full-toned Christian experience is the Jesus of Modernism. Then he points out the unscientific and unscriptural character of evolution. Since Christ Himself accepted the narrative of Jonah and the whale as veritable history, Mr. Winrod presents a strong argument for its historical character.

Rev. W. G. Bennett, 2923 Trout Avenue, Kansas City, Mo., has written a telling pamphlet entitled *Modernism With the Mask Off*, which, in spite of a good many typographical errors, deals with the subject very intelligently, and presents arguments that would be hard to answer. He shows that the foundation of Modernism is the theory of evolution; then proceeds to rule the latter out of the court of science and reason. In another chapter he deals directly with Modernism, and succeeds in unmasking it. We are informed that nearly two thousand copies have already been sold, and that a new edition is to be issued.

A booklet of a genuinely solid worth is that of Professor Keith L. Brooks, with the title, *Who Is the Great "I Am"?* It is published by the Biola Book Room, 536 South Hope Street, Los Angeles, Cal. Price, 60 cents. The author proves that the "I Am" (Jehovah) of the Old Testament is the Christ of the New, who is Inexhaustible, Incomparable, Infinite, Incarnate, Infallible, Immaculate, Immolated, Immortal, Indwelling, etc. Here is the true doctrine of Christ, and the more you know of the doctrine of Christ, the more you will love and trust Him. The virgin birth of Christ is upheld; so is His true deity and His substitutional atonement. The Christ of Modernism is expressly rejected as inadequate to meet the spiritual needs of the world.

It is decidedly refreshing to read a booklet like that of May Fagg on *Memories of Answered Prayer from the East*, published by Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4. Price, one shilling. Many absorbing incidents proving that God honors prayer are given, the scene of them being in far-away China. Such testimony goes far to strengthen faith in God and His direct providence over the affairs of His people. Of course, prayer does not discourage activity, but the two go together hand in hand.

We want to call the attention of our readers to an excellent series of booklets giving outlines of various books of the Bible, by Dr. Samuel M. Miller, dean of the Lutheran Bible Institute, Capitol and Hamline Aves., St. Paul, Minn. Write him for the prices. The author uses these pamphlets in his Bible teaching in the school of which he is the head. They are most helpful in understanding the Bible. There are outlines of the Pentateuch and Joshua, the gospels by Matthew, Luke and John, the Acts and the Revelation.

Our friend, Rev. William P. McCorkle, Burlington, N. C., has issued a timely brochure entitled *Anti-Christian Sociology*, which severely criticises some articles which appeared in *The Journal of Social Forces*, published under the auspices of the University of North Carolina. These articles take a decidedly modernistic, evolutionary, and, in some ways, agnostical position. Mr. McCorkle rightly enters his protest on the ground that a State University, supported by the taxes of all the people of the State, has no right to issue literature that destroys the faith of the young people in the Christian religion. By quotations from some of the writers of the magazine he convicts them of being guilty of undermining true Biblical faith. One writer says that orthodoxy of any kind is distasteful to "the strictly scientific mind." Another pointedly discards creationism and the doctrine of the immanence and personality of God. Is it any wonder that many earnest men feel impelled to fly to the defense of Christianity? How any one who loves Christ and the Bible can sit supinely by while this sapping work is going on is more than we can understand. The second edition of Mr. McCorkle's pamphlet has been issued, and may be obtained for 25 cents by writing to the author as above indicated.

We find Harry Rimmer's argument in his new pamphlet, *Modern Science and the First Fundamental*, most convincing. He plunges

into the depth of both science and philosophy in presenting the proofs for the existence of God and His creation of the universe. There can be no effect without an adequate cause, and the only adequate cause of such a universe as ours is a personal, all-wise and all-powerful Being whom we agree to call God. Mr. Rimmer has a popular way of putting things; yet he argues fundamentally. Note this: "Out of nothing you get naught. You cannot take a gallon out of a quart bottle, nor can you take more money out of a bank than you have previously put in. Try it, and get free board and room for a year or more! Here is a fundamental point of logical thinking: you must recognize that out of nothing nothing comes." Send for the booklet. Research Science Bureau, Inc., 5141 Angeles Mesa Drive, Los Angeles, Calif.

A new book published by the Macmillan Company deals with what the author calls *The Logic of Fundamentalism*. He denounces the Fundamentalists as "American inquisitors." We quote a couple of sentences to show both the temper and density of the author: "Assaults upon the freedom of teaching have been supported by the ignorant part of our population. The spokesmen of these new inquisitors have often been mountebanks and invariably they have been ignoramuses." There you have it! An author who uses such language proves by that very token that he lacks information and has an over-plenty of the *ex parte* spirit. We regret exceedingly that the great Macmillan firm have put their imprint on a book of this character. It is no credit to the good judgment of the company or to their advisers. See next paragraph.

The above-cited author betrays his lack of information when he calls Fundamentalists "inquisitors." They are not that at all; they do not want to harm anyone, nor interfere with the true freedom of any American citizen. So far from being "inquisitors,.." they are only defenders of their rights; yes, their rights as citizens of this free American Republic. The evolutionists are trying to *force* their theory, which is unverified scientifically, upon the children and youth of millions of the supporters, all of them tax-payers, of our public schools. No teacher in such schools has a right to cram down the throats of American citizens and their children such an unscientific and anti-Christian theory as that of the evolution of man from a bestial pedigree. Next paragraph.

The writer of the book just referred to also reveals his density and unfairness by calling the opponents of evolution "ignoramuses." Such an asertion proves, *ipso facto,* that the asserter has not read the many scholarly books written by anti-evolutionists. Had he read any of them, he would have seen that their authors have thoroughly canvassed and checked up all the claims of the propounders of evolution, have weighed them in the balances and found them wanting, and have again and again convicted them of drawing wrong inferences and making unwarranted generalizations from the data furnished by nature. The charge of ignorance will rebound like a boomerang upon the head of the accuser.

It is most interesting to note that, as someone says, Harvey Wickham, "breaks a lance with the new psychology." He first pays his respects to Dr. Watson, the exponent of Behaviorism, and holds that the latter does not consistently accept his own theory, because he uses such expressions as these: "I will make; I will build." This shows that he believes in "I," even though, according to his teaching, there is no "I," no mind, no self-consciousness; "only," as one writer puts it, "a mass of automatic reactions, of squirmings and cluttering noises. There is, of course, no Dr. Watson; nothing but a fretful apparition." Was there ever a more ineffective piece of speculation than this same Behaviorism?

This acute author, Harvey Wickham, in his telling book, *The Misbehaviorists,* uses his bowie knife on Albert Edward Wiggam, who is an advocate of Eugenics, supposed to be the cure-all for the varied ills of mankind. This theory is the very opposite of Watsonianism, for Geneticism attributes everything to being born right, while Behaviorism professes to take any baby, however born, and "build" from it any kind of a man you want. Watson says, "Men are built, not born." How beautifully the scientists agree! What a riddle mankind is to them!

But our analyst is rather severe on William McDougall, the eminent psychologist, who, he says in effect, "is an indefatigable weaver of tenuous and inconclusive words, so finely balanced that the result is zero." He accuses McDougall of denying free will and making man an automaton. In this McDougall is certainly inconsistent, for he is well known as a proponent of "purposive psychology," and there can be no such psychology unless there is freedom of choice in the purpose. Thus do men violate every principle of logic in the interest of speculative hypotheses.

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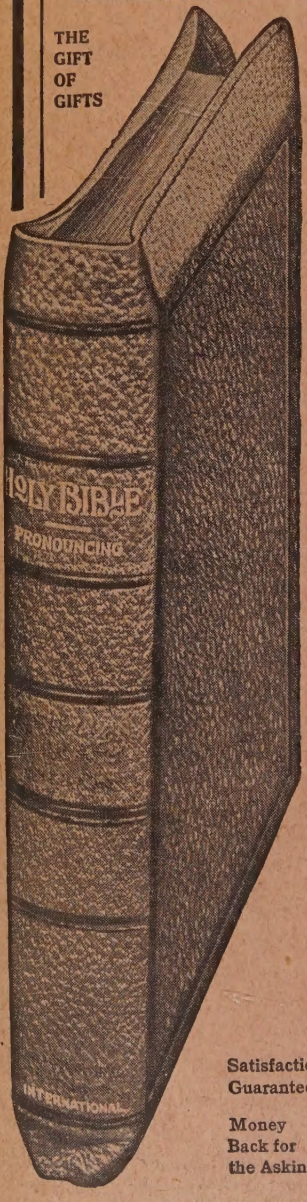

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15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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